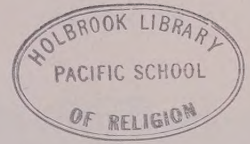


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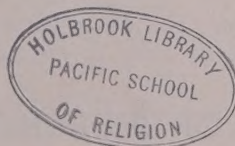
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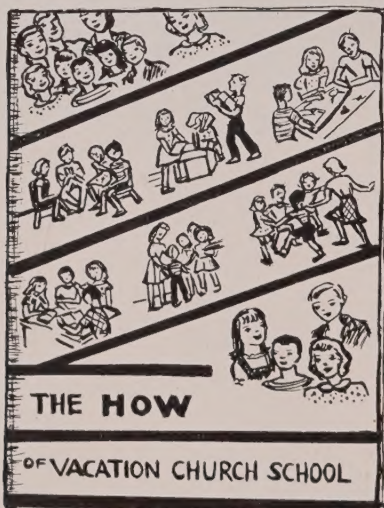
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OF RELIGIOUS EDUCATION

VOLUME 28, No. 8

APRIL 1952

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Rev. and Mrs. A. Wilson Cheek and family. Photograph by Roy L. Vernon

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GEORGE BELLOWS (American, 1882-1925)

CRUCIFIXION

Lithograph from the Columbus, Ohio, Gallery of Fine Arts

Poem from "Masterpieces of Religious Verse"

There Is a Man on the Cross

Whenever there is silence around me
 By day or by night—
 I am startled by a cry.
 It came down from the cross—
 The first time I heard it.
 I went out and searched—
 And found a man in the throes of crucifixion,
 And I said, "I will take you down,"
 And I tried to take the nails out of his feet.
 But he said, "Let them be

For I cannot be taken down
 Until every man, every woman, and every child
 Come together to take me down."
 And I said, "But I cannot hear you cry.
 What can I do?"
 And he said, "Go about the world—
 Tell everyone that you meet—
 There is a man on the cross."

—ELIZABETH CHENEY

Virgil E. Foster

Editorials

The Price of Better Leadership

"DOES VOLUNTEER LEADERSHIP cost too much?"

One year ago, in the April 1951 issue of the *Journal*, the editorial called attention to this question which had been raised by Bishop E. W. Praetorius of the Evangelical United Brethren Church. Any system which is inefficient is costly, and Bishop Praetorius had discussed in an address at Columbus the poor measure of success many churches seem to be getting from the system of volunteer leadership in Christian education.

The *Journal* has been built upon faith in volunteer leadership. It is dedicated to the task of helping churches develop high quality lay leadership and to helping individual leaders grow in their ability.

The *Journal* recognizes, however, the urgency of Bishop Praetorius' question, and of doing something far-reaching to find the solution to the problem which caused him to raise it. In addition to the regular, month-by-month, contribution to the building of leadership, the editors and editorial board decided to do something special about it. That "something special" is coming next month.

Special issue on volunteer leadership

The May issue of the *Journal* is to be a *special number* on Volunteer Leadership in the local church. It will bring to local church leaders the ideas and experience which will help them undertake an aggressive program of development of lay leadership for Christian education.

A comprehensive long range plan of leadership training will be outlined and described by Loren Walters, Director of Leadership Training for the Evangelical and Reformed Church.

There will be helpful articles on how to make the best use of leadership training resources in the community, the monthly workers' conference, apprenticeship and supervision, the library, and ways of securing and training competent leaders.

You should have extra copies of this issue, so that every key person in the church may have one. Extra copies are being printed and will be available at the prices listed on the index page.

Good volunteer leadership costs something in time, money, materials, equipment and devotion, but the price is reasonable. Are you willing to pay it?

Jesus Remembered Them

THE NATIONAL SOCIETY for Crippled Children and Adults, Inc., is currently conducting its 19th annual Easter Seal Appeal. This Society gives aid to crippled children and adults through its training centers, clinics, speech centers, convalescent homes, camps, and through hospitals and public schools. It conducts research into causes, treatment and prevention of crippling conditions. It carries on a program of education of the public, pro-

fessional workers and families of the crippled.

Mrs. Eveline Jacobs, Chief Research Analyst and Social Service Consultant of the Society, is cooperating with the *International Journal of Religious Education* as consultant in the preparation of a series of articles on the church's ministry to handicapped persons. In spite of Jesus' great concern for handicapped persons, his churches have often neglected them. True, churches have helped to finance hospitals and homes for handicapped persons, but they have neglected the spiritual and social needs of the handicapped who do not require institutional care and who have remained in the community. Here and there across the country individual churches and councils of churches are attempting to correct this situation and include handicapped persons in an effective ministry. The *Journal* will provide some guidance, in this series of articles, for other churches and councils who wish to undertake a similar ministry. Further announcement concerning these articles can be expected soon.

Will Your Young People Be There?

ARE YOU developing plans now for representation at the fourth quadrennial Christian Youth Conference of North America, announced in the December, 1951, issue of the *Journal*? It is to be held at Purdue University, Lafayette, Indiana, August 25-30, 1952. Detailed information can be secured from your denominational office or from the United Christian Youth Movement, 79 East Adams Street, Chicago 3, Illinois.

Young people's camps, conferences, rallies, and conventions play an important part in the life of the church and in the Christian education of youth. No local youth program, however excellent it may be, is sufficient within itself for the development of the Christian insight, conscience and commitment of youth. It is in the larger relationships, beyond the local parish, that young people achieve perspective which helps them to understand the importance of the local fellowship and its world-wide mission.

Summer camps or conferences, area rallies in fall and spring, state and national denominational and interdenominational meetings should be considered by a church as an integral part of its own youth program. One of the best ways of developing the loyalty of young people to their own local church is to help them see its importance from the perspective of these wider relationships.

This is just as true for adults as it is for young people. Many a church leader has achieved an appreciation of his own church through fellowship experienced at a church conference which would never have come to him in any other way. Many a church school teacher has returned from a summer leadership training conference or a convention with an entirely new conception of the importance of his assignment. Many a young person has come home from a conference or a meeting like the Christian Youth Conference of North America to pick up again with glowing confidence what seemed during the spring to be a hopeless responsibility.

Let us understand what church camps, conferences, conventions and the great quadrennial meeting in August can do, and help our young people plan now to attend them.

A Traveller Sticks to His Compass

by A. Wehrli

What did their Scriptures mean to the people of the Bible? Professor Wehrli's reconstruction of the mind of one soul faithful to his religion throws new light on a favorite psalm.

*Blessed is the man that walketh not in the counsel of the wicked.
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah:
And on his law doth he meditate day and night.*

—From Psalm 1

MANY A TRUE - HEARTED PERSON threads his way through life like a traveller in strange and bewildering country. Like the psalmist, who voices his struggle in the lines quoted above, he may be living in his homeland, whose very "rocks and rills" he loves. Yet his homeland may have become occupied territory. Others, and others things, have moved in to take control of its ongoing life and to live off its vital resources.

For the Psalmist this appears to have been literally true. He seems to speak clearly from the background of life under foreign rule. Physically of course, foreign occupation is bad enough. But spiritually it is even worse. And its evil effects rest most heavily always upon the best among the people occupied. In ancient Judea as elsewhere it was comparatively easy for the "new authority" to get cooperation from the unprincipled part of the population, and to impress the naive and the young with incessant and seductive propaganda. Because the mighty always speak with confidence it is their prerogative to dispense favors. They preside over whatever may still exist in the way of opportunity, for employment, for advancement and social standing. To

the discriminating Psalmist in the shrunken province of Judea this entire reorientation of his country's life was tantamount to wickedness itself. And all who participated in, or succumbed to it, were wicked, be they misguided Jews, foreigners or half-breeds.

What to do, in the face of such a doleful situation? There was literally no place to go without becoming involved in the soul-killing process. There was no activity or pursuit open to the public that wasn't tainted. Everywhere one looked or went it was the same. Even religion has been accommodated to the "new order." And people were adjusting their behavior and even their worship to the "party line." The other side of the picture naturally, was that strictly Israelite customs, institutions and mores began to lose out, to suffer neglect and even ridicule. Especially Israelite religion with its high ideals, its serious morality and its elaborate ritual became more and more the target of scorn and therefore the genuine concern of less and less people.

In this crisis the faithful few clung to the word of the Lord. They called it the Torah, or law, which then comprised chiefly what we now know as the books from Genesis to Deuteronomy. By their time fortunately it was not only a written document, but it had become venerated and revered as Holy Scripture, as the most precious treasure a Jew could possess. This holy book, then, filled the vacuum in their lives. To it they turned in the midst of an existence which threatened to suffocate true religion, to swallow up and absorb the unique people of Jehovah, and which bade fair even to blot out the very memory of their incomparable God. Thus, in an environment that had turned strange on them, in an atmosphere that made light of their basic loyalties, they delved into their Scriptures

with an all but rapturous devotion. The "righteous" in Israel learned to "delight" in the law of Jehovah, and they studied and "meditated" upon it as never before.

The world seldom realizes how much it owes the preservation of this chief item of its spiritual heritage to the little band of the "righteous" in post-exilic Israel. But for their loyalty and perseverance, their singleminded and all but exclusive devotion to the Word of the Lord, who knows what disasters might have overtaken the cause of true religion in subsequent centuries? Unless they had brought their Torah safely through one of the narrowest bottle-necks in all spiritual history it is humanly impossible to see how the prophetic books, and the rest, as well as the New Testament, could have followed, to say nothing of the Judeo-Christian civilization that was built upon them.

In a comparable manner, though with variations, the "faithful," the "true-hearted" of recent generations have also found themselves in "occupied" territory. It is not the Assyrians, the Babylonians, Persians, Greeks or Romans who have moved in on them. Not even the Russians are their most formidable captors, but materialism and an all-pervading secularism. Instead of reverence for the God of all the earth, mankind has, in modern times, all but deified itself and its own achievements. The result has been a wide-spread assumption that man, now come of age, has outgrown the need of religion. And therefore it no longer has a place on his calendar of necessary activities, but has been blithely bracketed with the other "electives." Accordingly the Scriptures, though still profusely printed, have been more or less tolerated to death, preferably in the King James version.

Perhaps the greatest darkness is past. The dawn may be breaking. Yet those that "delight" in the law of the Lord will need to persist so that "meditation" upon it may not perish from the earth.

PRAYER

For the joys which reward them that seek thee, for the resources for living which come to those who study thy word and for the public benefits that grow out of acquaintance with thy will, we thank thee Lord. Amen.

At the Annual Meeting Fellowship Luncheon Mr. Harry E. Paisley (left) received a Citation for Distinguished Service and Dr. Roy G. Ross a Testimonial of Appreciation.



Dr. Ross and Mr. Paisley Honored at Annual Meeting

DR. ROY G. ROSS brought to a close sixteen years' administrative service to Protestant religious education on February 16. He has retired as General Secretary of the Division of Christian Education, National Council of Churches of Christ in the United States of America, to devote his full time as Associate General Secretary of the National Council. An announcement of this change in his relationship was made during the Annual Meeting of the Division in Columbus, February 10-16.

Recognition of Dr. Ross' truly remarkable contribution to the religious education movement was made in two meetings. On the evening of February 12, at a public meeting held in the Memorial Hall of Columbus, Dr. Ross was given the honorary degree of Doctor of Divinity by Otterbein College. The citation, after giving certain biographical data, read in part:

"In 1936 he (Dr. Ross) was appointed General Secretary of the International Council of Religious Education. His talents as an administrator became increasingly evident at this post of duty. He combined broad vision with practical ability, and combined the forcefulness necessary for progress with a generous spirit of consideration for others . . .

"In recognition of the consecrated and skilled leadership he has provided for the forces of Protestant Christian education and cooperative church work and the diversified important responsibilities he is now carrying which have an influence throughout Christendom, and because of his personal integrity and faithfulness as a Christian in daily life . . . Roy George Ross is presented for the honorary degree of Doctor of Divinity."

The degree was formally conferred by Dr. J. Gordon Howard, president of Otterbein College, assisted by members of the faculty. At the same time an LL.D. degree was given to Dean Emeritus Luther A. Weigle of Yale

University for his work on the Standard Bible Committee.

Again, on Thursday, February 14, at a Fellowship Luncheon held for members of all Associated Sections, a special citation was given to Dr. Ross "by his grateful friends and colleagues in the Division of Christian Education of the National Council of Churches." The citation was read by Dr. Paul Calvin Payne, chairman of the Division.

At this same Fellowship Luncheon the ninth national Russell Colgate Distinguished Service Citation was awarded to HARRY E. PAISLEY of Philadelphia. Mr. Paisley was nominated by the Pennsylvania State Council of Christian Education and elected by an electoral college of approximately 1400 lay representatives of various denominations and of state and city interdenominational councils. This award is given annually for "outstanding contributions to the advancement of Christian education through personal leadership and influence."

Mr. Paisley's business and church records parallel each other in singleness of devotion. All of his fifty-four working years were spent with the Reading Railroad Company, where he started as office boy and advanced to the position of treasurer, which he held until retirement in 1938.

His seventy years of local church activity have all centered in the Trinity Evangelical and Reformed Church of Philadelphia. He has been a member of its official board for sixty-five years and president for the last nineteen years. He is in his fifty-fourth year as teacher of the men's Bible class. He retired in 1949 as Sunday school superintendent after fifty years' service. He has been a delegate to the Philadelphia Synod of the Evangelical and Reformed Church since 1941.

Mr. Paisley puts into action his belief in interdenominational cooperation. He was for many years a member of the board of the Philadelphia Council of Christian Education. For eighteen years he was president of the Pennsylvania State Sabbath School Association and for sixteen years a member of the governing body of the International Council of Religious Education. He is also active in the International Society of Christian Endeavor and of the American Section of the World Council of Christian Education. In addition,

Mr. Paisley has been active in many civic enterprises of Philadelphia.

Through the years Mr. Paisley has given competent and detailed attention not only to policy making in organizations with broad scopes of responsibility, but also to the detailed matters of program within his own church school. His continuing interest and activity are an inspiration to all who serve with him.

(For a report of other happenings at the Annual Meeting of the Division, see page 38.)

The Young Child Starts to Church

by Grace E. Storms

THIS is a "what can we do" article—facing the question: how do we introduce the three-year-old nursery child to his program in the church? How do we help him feel this is "my church," to know "I belong," to be happy and secure with his leaders and the other children in the nursery class program?

We know that some children adjust to what may be a first separation from mother and father, to the simple routine of the nursery program, with a minimum of doubt about this new adventure. But we know too that for other boys and girls it can be a terrifying experience.

We don't want the word "church" to frighten any child. We don't want Sunday morning to be the most dreaded day of the week. Are there plans we can make, steps we can take, which will help boys and girls to anticipate with eagerness the experience of going to church? And will these plans also make the event more meaningful to all our three-year-olds?

Nursery class leaders have discovered no formula which will insure success with every child. But there is a program of preparation on which parents and teachers and ministers can work together which will help the hesitant child feel more sure of himself and the eager child under-

stand more fully what it means to be a part of the church fellowship as he enters the life of the nursery class.

A successful worker with small children suggests that we begin by trying to understand the experiences of starting to church as a three-year-old faces it. It means going to a strange place, staying with strange people, living through an unknown and consequently disturbing experience, being separated from the persons on whom he depends to help him in situations he finds hard to handle. It really isn't difficult to imagine the feelings of a child faced with this prospect! They are very close to some adult feelings.

What then can we do?

Getting acquainted with the place

First, we make the church building and particularly the nursery room or corner less of a strange place. Parents and nursery leaders can work together on this. In one community the mothers are encouraged to bring their children to the church for a weekday visit before the first Sunday morning experience. Sometimes the families plan this individually, dropping into the church building at a time when they are nearby. Mother and child visit the "room where mother and daddy come to church" and go to the nursery room, spending a few minutes playing with the toys and equipment which are used on Sunday morning. If it seems wise, the visit may be repeated until the

church building is a familiar place. The child may also be brought to church on Sunday morning in time to meet his parents as they leave the service of worship or to meet an older brother or sister coming out of church school.

One parent who found even this was not enough to make her child feel at home in the building asked if there were not something she, her husband, and youngster could make for the nursery room. The nursery leaders had several suggestions! One afternoon a short time later this family came to the church together and painted the children's coat rack. The experience of doing something for the room helped this youngster feel he wanted to come back on Sunday and hang his own coat on the rack.

Getting acquainted with the people

Secondly, we can provide opportunities for children and leaders to know one another in smaller groups than is possible on Sunday morning. Some churches plan afternoons during the week when the nursery teacher will be in the room or corner where the nursery class meets on Sunday. Three or four parents are invited to come and spend a little while at the church. The children play with the toys, the parents meet one another, the leader has a chance to talk with the parents about the program and to suggest home activities, books, and other materials which will

Miss Storms is Secretary of Children's Work, Division of Christian Education of the Congregational Christian Churches, with office in Boston, Massachusetts.

help in the Christian education of the children.

In one church the nursery class leader invites a few parents and children to her home, or on nice days to an outing in the park, providing another opportunity for leader, parents, and children to meet. Some mothers have invited the nursery leaders to their homes for a visit and tea. These social experiences help the child feel comfortable with the nursery teacher, to know her as a friend on whom he can count, and to discover that she is known and trusted by his mother. They also enable him to meet a few of the other children he will see on Sunday morning and, when the meeting is held at the church, to play with the children in a relationship which is repeated in the nursery class.

That first morning

Thirdly, we can remember that regardless of how adequate the preparatory experiences, being left alone at church may still be very disturbing to some children. And we can plan for this.

First of all, we can be sure the nursery program is a program for three-year-olds. This means a very informal program which doesn't push the child into activities for which he is not yet ready. Three-year-olds learn as individuals, not in large groups. Much of the period will be spent in play activities which are a rich source of new knowledge and new skill for these youngsters. Songs, stories, prayers, conversation about pictures are shared by a few children at a time. Children are restless and ill at ease when compelled to sit together and to sit still. Toward the end of the year in the nursery class they will be increasingly ready for larger group experiences but at the beginning of the year they play and think and learn as individuals.

In the second place, we can invite a mother or father to remain in the room for a Sunday or two if the child really needs his parent present. However, in some cases it is not the child who hates to leave his parent, but the parent who doesn't want to leave the child! When the latter is obviously true, the leader needs to say politely but firmly, "Nursery class is over at 10:45. We will look for you then." Adults crowd a room whose space is needed by active

youngsters. Sometimes, the parent doesn't need to stay in person. Leaving a glove or scarf or a father's hat is enough to assure a hesitant child that mother or father really will return for him. If, after several weeks, the boy or girl is still unable to separate happily from his parents on Sunday morning it is usually wise to postpone attendance at nursery class for a few weeks—then try again.

experience, the experience of growing up as a member of the church family. In nursery class the three-year-old will come to know Jesus as a person whom children loved and who loved children. He will hear the Bible described as the book which tells us about Jesus. He will learn to think of God as one who planned for the beautiful flowers and birds and trees in the world and for peo-



Second Church, West Newton, Mass., by Davis

Playing together with big blocks gives nursery children a sense of belonging to the group.

Thirdly, the nursery teacher can help to make the first morning a happy successful experience by giving the new youngster little bits of extra attention—a smile or a wink now and then, call him by the name he is called at home, invite him to listen to a story, play with him in the block or the housekeeping corner, let him know in many ways that he is among friends who like him and who want him there, that there is a very special place for him in the church, *his church*.

Building for the future

Planning for a first Sunday takes some work and thought and a lot of caring. But nursery class is an important beginning for a lifetime

ple to live in families where they are wanted and cared for. He will experience moments of wonder in the presence of this beauty and these good things and hear his teachers say "Thank you God" for them. He will feel the church is his church and he will bring his money to buy things for the nursery class and for the church. He will know the minister as his minister, his friend.

Because entering the nursery class is such an important beginning we plan for it carefully, praying that through the doors of the nursery room our children may take another step—a happy, eager step—forward into a lifetime of fellowship with God.

YOURS FOR THE ASKING

Keep sending in questions that you face in your church school work: questions about curriculum, organization, parent cooperation, leadership recruitment and training, youth work, adult classes, or any other matter. There will probably be someone who has found an answer to your question and will be glad to pass on his experience. Also send in short accounts of successful activities in your own church, for use as "The Idea of the Month." If yours is used in this way you will receive a year's subscription to the JOURNAL for yourself or someone you may name.

No Young People?

"What can a church do for its college age and other post-high young people when it has only five or six of them?"

—Asked anonymously

One Answer

The "goose eggs" (ciphers) in the youth organization column of denominational yearbooks, indicating "no young people," frequently fall short of the truth. Many a church which "had no older young people" has found upon close investigation that there were enough for an active though small group.

In one parish in Maine where "there are no young people" a new young minister found so many that he wore out his car taking them to meetings in a succession of farm homes, few of which were large enough to hold the scores who responded from miles around.

For the church which actually has only a few older young people, however, here are a few suggestions:

1. *Cooperation* with other churches may be the answer. In a town in Iowa there are three churches but only one young people's society, sponsored by the three churches. The pastor of each church is said to have to suit the other two as well as his own before he is called, so close is the cooperation.

2. *Use them in the church.* A pastor who has long made a practice of finding jobs in the church for his older young people, reports that now many of them are his deacons, trus-

tees and other leaders in that congregation.

3. *Take them to important meetings.* Another church I know has a fine practice of including its older young people in delegations to denominational and interdenominational meetings, field trips, important local church gatherings, and visits to church colleges and church headquarters.

4. *Warm personal relations.* The study of, one parson I know is the last word in chaos, but you should watch that man work with individual older young people and small groups of them. He uses them, even to conduct a church service while he sits in a pew.

Even where no organization of older youth is now possible there are probably a few who can be loved, put to work and trained for tomorrow's leadership. Their place in the church can be significant.

—Ross W. Sanderson, New York City

Which Bible?

"We should like to give our children the Revised Standard Version Bible for use during the next school year. However, we understand that it will not be on sale until September 30, 1952, and we usually give out the Bibles on Children's Day in June. What should we do about this matter this year? What will the new Bibles look like and how much will they cost?"

—Asked anonymously

One Answer

Since the Revised Standard Version will be available before the opening of the fall term, you might wish to give that version to your church school children rather than an older one. On Children's Day a typed or printed certificate could be given to each child graduating to the junior department, authorizing him to receive a Bible on the first Sunday in October. The new version can be purchased during the week of September 28-October 5, when public meetings will be held in many cities. If no such meeting is being held in your community, you can send an advance order for the Bibles to your denominational bookstore.



Either of two editions of the RSV Bible will be appropriate for use in church schools. If many of the teachers and children already have copies of the RSV New Testament, they might like to have the Old Testament in two volumes corresponding in size and style. These will be bound in blue cloth and with page size 5 by 7½ inches in large, readable type. The advantage of this three-volume edition of the Bible for children is the similarity in page type to school books and the consequent ease with which they can use it. The disadvantage is that three volumes are awkward to handle when one wishes to refer to various sections of the Bible during the same period. The set of two Old Testament volumes will cost \$5.00. The one-volume New Testament to match will be \$2.50 additional.

The one-volume edition has slightly larger page size than the three-volume—5½x8¼, but is printed in two columns. The type is clear and legible, with more white space between lines than in many Bibles. As in the three-volume edition, the text is printed in paragraph form, with quotation marks and other modern punctuation. With some practice the edition can be used with a fair degree of ease by children. It has the advantage of including the whole Bible in one compact volume. It is bound in maroon buckram, stamped in gold. The cost is \$6.00 a copy. This is more than your church school is accustomed to paying for Bibles; you might ask the parents to share the cost. The value of having the Bible in a modern, accurate and readable

able version is well worth the additional cost.

—Alice L. Goddard, Director of Children's Work, National Council of Churches

NOTE: See "The Idea of the Month" below in this connection.

The Idea of the Month

This church finds it best to present Bibles in the fall.

MANY CHURCHES have the custom of presenting a copy of the Bible to each child upon his graduation from the primary department. Often these Bibles are prized possessions and cherished throughout life. In one instance this love for the Bible presented by the church reached an extreme. When the teacher asked Jimmy why he didn't bring his Bible to church school, he replied, "Mother won't let me. She put it away and is keeping it for me because it is the Bible that I got from the church." In other instances the children have not been able to use the Bible because they fail to understand the wording of the King James version or because it is difficult reading since the type is small. The inability to "follow through" during a summer vacation when the Bible is presented in June means that the interest of the pupil in his new Bible cannot be used to the fullest extent. Some children even lose interest in them and soon misplace them.

In order to overcome these hazards to the meaningful use of the Bible, our church now follows the practice of presenting the Bible to the pupil at the time he enters the junior department of the church school. The Bible is presented in the early weeks of the fall quarter along with the other study and lesson materials which will be used. The Bible thus becomes the main textbook rather than a prized gift and "cherished possession."

The superintendent of the department as well as the teachers take extra time to help the pupil understand the mechanics of the Bible, the ways in which it can be used, and the important place which it can hold in the life of a junior pupil. Throughout the remaining months of the year the Bible is used with each lesson. This results in a fuller knowledge of the Bible, a deeper appreciation of it, and a more widespread use of the Holy Scriptures.

With the coming of the Revised Standard Version next fall, the pupils will have a textbook which they can read and understand, for it will be printed in type of good size using language which can be understood, and in a format which matches the best textbook the junior child has ever known. We shall continue the practice of presenting the Bible as

the textbook in the early weeks of the child's experience in the junior department, and will secure copies of the Revised Standard Version immediately upon its release next September 30, for presentation soon thereafter.

—Rev. Donald L. Leonard,
First Presbyterian Church,
Portland, Oregon

Brighter Light on God's Word

by Joseph M. Woods, Jr.

Next September three thousand communities in the United States and Canada will celebrate the publication of the complete Bible in the Revised Standard Version. The significance of this version to religious education can be forecast from the reception given to the New Testament, published in 1945. The following account of a leadership education class studying the teaching values in the Revised Standard Version indicates that similar courses for church school teachers would be most worth while next fall and winter.

A COUPLE OF YEARS AGO I had the privilege of teaching a course in the "School of Life in Leadership Education" in Scranton, Pennsylvania. The eleven students who received credit for the course were a typical cross-section of Protestant church members. All of them were active in church work and most of them were Sunday church school teachers. The title of the special course was "Teaching Values in the Revised Standard Version of the New Testament."

During the course I asked for personal comments on the version, in their written reports. A number of students stated that while the new translation naturally did not reveal a

new way of life, it definitely "clarified the meaning" of the New Testament and made it "much more clearly understood." One student wrote: "I am of the old school and of an English background. I love the traditional Shakespearean language and quaintness of the King James Version. However, I admit that this study has been very interesting and acceptable to me. I believe this version will be easier for the new generation to understand and they will read it more readily because it will be in the language they know. Protestants encourage the laity to read and study the Scriptures; therefore, it should be in a language they are familiar with and in twentieth century words, making each of God's commands and Jesus' words timely."

The chief textbooks for this course were the Revised Standard Version New Testament and *Understanding the Scriptures*, by M. J. Shroyer. Copies of *An Introduction to the Revised Standard Version of the New Testament* were also procured by many class members and several chapters reviewed before the class by different students. In one of the early sessions the pastor who was one of the members of the class reported on "How We Got Our Bible." Also in another early session great interest was aroused by having each member bring the oldest copy of the Bible he could get, or a foreign translation which he could read. These were

Mr. Woods is Executive Secretary of the United Churches of Greater Harrisburgh and Dauphin County, Pennsylvania.

then "diligently compared" as passages from the RSV were read aloud and the differences in language and implied meaning were noted and discussed in detail by the class.

This led naturally into a consideration of the reasons that prompted the authorizing of a new version in modern English. It opened the way for what proved to be a fascinating discussion of such scholarly subjects as ancient manuscripts and their origin and dates. The story of the discovery of the hitherto unknown manuscripts, the Dead Sea Scrolls in 1947, was related in some detail, to the great interest of the class. The fact that the familiar and loved King James Version was itself a revision of earlier translations and that it was criticized when first produced, shed new light on the RSV and helped to meet and dissolve resistance set up by the appeal of sentiment.

Special attention was given to the Sermon on the Mount as recorded in Matthew, chapters five to seven. From it many words and phrases were selected for comparison to illustrate the teaching values of the RSV. Among these were: "satisfied" for "filled"; "taste" for "savour"; "accuser" for "adversary"; "last penny" for "utmost farthing"; "do not be anxious" for "take no thought" and "attack" for "rend." These and many other changes, according to the class, clarified and simplified the meaning considerably.

To the teacher some of the comments by class members were another example of the fulfillment of the promise of the Lord God to give light to those who diligently seek after him to know his way. For instance, in referring to the change from "break" to "relax" in Matthew 5:19 one student wrote: "What possibilities this opens up for soul searching! Like countless others, I myself have very often been lulled to sleep because of my complacency, in that I never broke, smashed or destroyed one of the least of these commandments,—at least I thought so. Now I am reminded not even to relax. What a challenge in this day and age, when so many people desire to have as little religion or spirit of the Master as they feel they can get by with! To me it means rather eternal vigilance. It is not a very far step from relaxing to neglecting."

The eleventh, twelfth and thir-

teenth chapters of Hebrews proved to be especially interesting because of changes in phrasing. "Enforced justice" was certainly an improvement over "wrought righteousness." The clause, "endured such contradiction of sinners against himself" was at once clarified in the reading, "endured from sinners such hostility against himself." The slight change "do not forget to show hospitality" is stronger than "be not forgetful to entertain."

One of the class members, an official board member and Sunday school superintendent wrote: "For myself I confess that aside from Scripture reading in line with my duties as a teacher, I have read more New Testament in my private devotional reading in the past three weeks than I have in the past twelve months. Surely this Revised Standard Version should make us realize more than ever that Jesus is talking down through the centuries to us personally and, just as surely, we should be raising the question as to what are we going to do about it?"

All agreed unhesitatingly that there is much need today for more Bible reading and study, and all felt that the RSV will help meet that need. They recognized the need for telling people about the new version and thrilled the teacher by committing themselves to personal promotion of the Revised Standard Version. Some ways suggested were: requesting their pastor to read from it in the pulpit, at least when some passage he was

using was definitely made clearer by it; suggesting to friends that it be used as gifts to newly-weds, parents of small children, graduating students and others who might find special help in it; and to point out to friends and acquaintances the value of reading whole sections at one time without paying attention to chapter and verse.

One of the students wrote, "The difficulty which any version of the Scriptures must face is the changing language. The great message of the Bible must be readable or there is no message." This is distinctly more than a truism. It indicates the thrilling possibilities that await all earnest students of God's living Word who approach it in a genuine, wholesome spirit, through a version which raises no barriers because of unfamiliar wording. As one student summed it up: "The passages (in the Sermon on the Mount) became alive and had more meaning than I had ever found before. I felt as though I were sitting among the people, listening to Jesus' words as he taught them."

In gratitude for the Revised Standard Version, one member wrote: "As I read the lessons on the Sermon on the Mount, I felt myself being drawn closer to my Lord than I have ever been before. In the revising of our Lord's Holy Word He must have been with each and every one (of the Bible scholars) to guide and lead their words. God bless them!"

See "Which Bible" in "Yours for the Asking" above for information about editions of the RSV Bible.

How to Use the April and May Numbers

1. Use the cover picture on your Family Week poster.
2. Discuss with parents: "The Young Child Starts to Church."
3. The religious education committee should face the question (P 13) "Why More Time for Sunday School?"
4. For the teachers' meeting: "The Real Teacher" and "Short Term Courses."

May: A Special Number on Volunteer Leadership.

Order extra copies (See P. 2 for prices), and

1. Have each trustee, deacon, religious education committee member and other key worker read one.
2. Use as a basis for planning by church school staff and religious education committee.
3. Use in leadership training classes and in college and seminary religious education courses.



Ralph Berry

The Real Teacher

by Lillian White Shepard*

In a relaxed and expectant approach to the session the contributions of each child are absorbed and appreciated by the class.

THERE IS AN INNER TEACHER in every person. This inner teacher is called by various names; some may call it God, conscience, the truth, the Holy Spirit; Quakers may call it the Inner Light, the Christ Within, that of God; educators and psychologists may call it life or the creative spirit.

If there is an Inner Teacher in every person, this means there is one in every child. We might almost say especially in every child. Jesus pointed this out when he said that the little children are in the kingdom of heaven and unless we become like them we can in nowise enter.

Sometimes this inner teacher may not seem very apparent. This is because its operation has been choked by the wrong treatment. How may the church school teacher work with this inner teacher? This is the important question. The success of the teacher will depend upon whether he or she can find the answer to this question.

Another way of putting this conviction is that God cares for the spiritual welfare of every person including the children you teach. He cares infinitely more than you have ever dreamed of caring. He is working directly in each child, as well as indirectly through you, the teacher and through his parents, other people and circumstances, to shape him into a true child of his. He is seeking to attract every child's attention, so that he will say with Samuel, "Speak, Lord, for thy servant heareth." We teachers are prone to forget this and think that everything depends on us. Without God working first we can do nothing. We need to learn to keep out of the way of what God is doing and assist him.

If we are convinced that there is something of God active in every one of our pupils, how does that affect our teaching method? Most important, it affects our attitudes. This in turn greatly affects the way we conduct our classes.

A full realization of this truth would give us a wholesome temerity about

what we tell children as truth or advise them to do. It would give us a sense of great humility and of being on holy ground whenever we seek to guide a child's soul. It would give us a deep sense of respect, yes of reverence, for every child as the dwelling place of God. We would go to class not just to tell the children something, but to listen to their insights. We would go to class with an awareness of a great undergirding power which wants more than we to help the children; we would have the feeling of being carried along by that power. We would recognize this as the Real Teacher and expect him to be working in the class period.

How would this conviction affect our class procedure? We would have a well-prepared and well-learned session plan, but we would be ready to adjust it according to God's leading. With an attitude of expectancy we would begin the class slowly and quietly, trusting the good to arise in each child. We would begin not on a disciplinary note, but with an attitude of trust in the children. We

*Dayton, Ohio.

would begin the class with something quieting and soothing, not exciting and stimulating. It is in the quiet depths where the voice of God is heard. Most of our present day children are stimulated entirely too much. We may call them back from their high-pitched tension to the quiet depths with an appropriate Bible verse, with quiet music, a calm voice, a prayer spoken out of a quiet spirit, or a call to worship which they have previously helped to select or write.

We would allow time for the children to get things that are troubling or interesting them off their minds. Some of these may involve wrong attitudes, but bringing them out into the light of day, into the atmosphere you as a teacher have brought, should be healing. Without any scolding and without special attention being given to it, the unpleasant attitude may drop away.

Perhaps one of the most noticeable effects of our awareness of the inner teacher will be the relaxed pace at which our class proceeds. Sometimes teachers race against time trying to say something to interest the children before their attention is lost. Such teachers are almost afraid to pause or let a child get started speaking. It is as if the teacher were trying to put on a continual entertainment instead of leading the group in a search for truth. In such a situation, it is the teacher alone who gets a chance to "teach," not the Real Teacher. Many of us need to learn to slow down to give the creative spirit a chance to work in the minds of the children.

The opposite to such a hectic pace is a relaxed one in which there is time for truth, insights, love to come from the hearts of the children and the teacher. The teacher will not need to fear the children's getting ahead of her or running away from her if she will come to class in a quiet dependence upon God. This attitude will kindle a like response in the children. In this creative process discipline problems will vanish.

It is only in this quiet, waiting atmosphere that Christ knocking on the door of the heart can be heard. In this relaxed and expectant approach to worship, to study, conversation, projects and all other activities of the group, the contributions of each child are absorbed and appreciated by all the class. The teacher sees behind the sometimes ambiguous

words the truth or feeling the child is seeking to express. She gives the child or others in the group plenty of time to reword or add to this feeling. Then, with a delicate consideration for the contribution of each one in the group, the spirit can move within each individual and in the group activities.

Do you fear this will be too slow for the children? Most children have plenty of recreation, entertainment, excitement, mental stimulation at school, from radio, movies, television. Let the church school hour give God a chance. Once the children become accustomed to such an approach and know what to expect from it, they will like it because they are receiving bread instead of stones.

With this approach, there may not be as much material covered, but it will be covered more thoroughly and be better understood. What is more important, spiritual growth will take place in the children; and that is the objective at the church school.

We often hear the term "creative teaching." The only truly creative teaching is the kind in which the Real Teacher in each child is allowed to act. This attitude of humble respect for the child's own soul and of expectancy toward the Real Teacher will affect the activities we have in class and the way we do them. In this creative atmosphere, the children will have good ideas concerning the planning of activities. Their suggestions will be encouraged and carefully considered. The teacher will give the children the adult help they need to carry out their own plans. There is much she will need to do, but she will do the right things. She will make them aware of resources such as course materials, books, pictures, especially informed people, art materials, maps and the like, and needs in the community and world they can help meet, but she will allow them choice among these to fit into their own creative visions. The teacher will realize that the children's plans are dear to them and, carried out, will cause an expansion of soul and personality which her plans might not accomplish.

In the quiet, relaxed spirit of which we have been speaking, there will be time for the children to respond to needs presented from the lesson materials or out of the daily experience of the teacher and the children. How much more valuable will be the chil-

dren's own sympathetic responses and suggestions of things to do than would be their fitting listlessly into the teacher's ready-made plans! The teacher can help them by informing them of channels of service such as Church World Service, the American Friends Service Committee, the Brethren Service Committee, and their own denominational missionary and service agencies.

One of the most fundamental principles based on this conception of the inner teacher is that the teacher will not feel that she must give the children all the answers. Instead of telling the children what God is like, she will lead them to find out for themselves. By calling God by certain names, before children have discovered him for themselves, we sometimes make a block or confusion in their minds which keeps them from God and which requires years to overcome. If we can teach children to be attentive to the inner voice and put them continually in situations in which they have a chance to do this, we are doing the utmost we can for them. We use materials and activities in such a way as to encourage them in the search, by telling them how others have found, experienced and obeyed God.

Remember that every child, youth or adult knows already something of God's will for him and at least occasionally listens to the voice of God. Almost everyone knows more of God's will than he puts into action. The secret of good teaching is in turning each pupil to his own inner light and encouraging him to be completely faithful and obedient to it. As that inner light is heeded and expressed, more light will come from the Real Teacher.

Our task is to concentrate on our own obedience to the heavenly voice and to counsel with the pupils helpfully as they are led forward by the spirit within. The real teacher is the one who makes way for the Real Teacher!

We can all be this kind of teacher if we lean hard enough on our Guide. It will mean more love, consecration, recommitment, shaping the pattern of our lives to allow plenty of time to sit at the feet of the Master. The Real Teacher is pursuing and guiding us just as he is the children. Then let us make our hearts an altar and H

love the flame.

Why More Time For Sunday School?

By C. Ivar Hellstrom

CREATIVE AND DYNAMIC TEACHERS OF RELIGION are often frustrated by the conventional time schedule of Sunday schools. These are the persons who are seriously concerned with the development of the whole person and who emphasize personal growth. A common complaint is, "I would like for my class to do all the fine things suggested in the material we are using, but there isn't time." Another comment often heard is, "There just aren't enough Sundays in the year to get through with the program outlined. The only way I can keep up with the schedule at all is to leave out a lot of the material."

Under this kind of pressure, many teachers have arranged to meet with their classes at other times, in addition to the regular Sunday morning session, in the church or in homes. Sometimes they meet with the whole class and at other times with smaller groups or individuals. They arrange such meetings to carry forward particular discussions or investigations, to plan a worship service, to work on a dramatization, to take excursions to museums and other places of interest, or just to have a good time together in a party or picnic so that individuals may get acquainted and feel that they belong to the group.

Unless we are to limit our ideas of teaching and learning to verbalization and memorizing and ignore the possibilities of arts and crafts, music and rhythms, dramatics and visual aids for enriching the curriculum, more time must be made available than the usual hour provides.

If study and discussion are to be motivated and determined at all by the interests, desires and problems of pupils; if they are to be related to current knowledge of the Bible and of the world today and to their every-

day outlook on life, then thirty or forty minutes in class once a week is hardly enough for an effective curriculum.

If service or benevolent activities are to be more than a routine appeal for collections, time is needed to explore varying needs and possible avenues of service so that there may be a basis for group interest and choice and also some opportunity for fellowship with those who are to be helped. Finally, if children and young people are to have a creative part in planning and conducting their services of worship, they must have time—time that is obviously not available in the customary Sunday morning session of an hour or so.

In an attempt to meet this need, other churches have developed what is often called the "extended session" church school. Do not confuse this with the "released time" program of weekday religious education. That is another effort to give more time to religious instruction in a cooperative program conducted on time during which pupils are released from public schools for religious education. The extended session program is simply an extension of the program within a single church to a longer time schedule than the conventional hour.

The purpose of this article is not to describe in detail what is being done in particular churches that have extended sessions. Other articles to follow in later issues of the *Journal* will do that.¹ I have been asked to discuss the reasons why such experiments are undertaken.

Of course, no sensational results of a desirable kind are to be expected from merely extending the time schedule to two or even three hours. As a matter of fact many church school teachers and officers would

not know how to use more time effectively. And more of what they are doing would do little to help Protestantism meet America's great need for effective religious education. The work must be improved psychologically, socially, and religiously as well as extended in time. The task must be seen in a larger perspective. More time by itself would merely expose the limitations of leadership, materials, and facilities.

It is natural, therefore, that when the question of an extended session is raised, discussion tends to center not upon the woeful inadequacy of our present program nor upon the possibilities of better Christian education, but upon the difficulties of securing leadership and upon the cost of providing materials and equipment. These are all real problems. They have to be met. But the fact that must be kept in mind is that the problem is to provide an adequate Protestant program of religious education—at least equal to the best programs the Roman Catholics and Jews are developing. And it should be recognized that this cannot be done on the basis on which most Sunday schools operate.

Fortunately it is not necessary to postpone experimenting with more flexible programs and longer time schedules until a whole school or denomination is ready. It can be started in a single class or department. In many situations there are teachers waiting for the opportunity and some encouragement. In other situations people who are not now teaching because of the limitations under which Sunday schools work, might be challenged by a chance to experiment.

To get started one does need leadership that believes in the value of a flexible and creative program, sees the possibilities in the longer time schedule it requires and has the skills essential for such a program. The enthusiastic support of parents and children is important; but experience shows that this is not too difficult to secure if there is good leadership. And as one group succeeds, there will be increasing pressure to have other groups work on the same basis.

The constituency of our church school at Riverside came originally from three relatively small schools each of which had an extended session. It was taken for granted that all our classes up through the sixth grade

¹Mr. Hellstrom is one of the ministers of the Riverside Church of New York, and is in charge of its outstanding program of religious education.

²Other articles to follow in the near future will deal with the organization of the extended session, securing leaders for it, and the program some churches have developed in the use of more time.



If teaching is to be done through activities, using arts and crafts, it may be necessary to have more time for classes.

Second Church West
Newton, Mass.,
by Davis.

would have a session of approximately three hours. The junior and senior high school departments were restricted to an hour and a quarter before the church service on Sunday mornings. Experiments were made with extending the longer session into some seventh grade classes. This was not successful in our situation. Instead there has developed on the high school level a Friday night program integrated with the Sunday program. The integrity of classes and departments is preserved. The teachers and supervisors are the same for both parts of the single program. It is really another variety of an "extended session."

The initial cost of experimenting on a limited scale should not be too serious for most churches. As parents and children become enthusiastic about the new program, they may be able to meet part of the expense involved and they can convince church boards that more adequate financial support should be provided. Securing competent teachers and creative supervision are the key to the problem. Getting that kind of leadership is always difficult, but churches with extended sessions have little if any more difficulty than those with the

conventional one-hour school.

To return to the question of why we need more time for religious education, the answer is because Christian growth is much more than listening to "teaching" and memorizing passages. The aim of Christian education is to provide a more complete Christian nurture, which leads to personal religious growth and the development of full spiritual possibilities in boys and girls. The aim is to give boys and girls an active place in the Christian fellowship, with opportunity to participate in its worship and in its program of service around the world. Such a program of Christian growth calls for more time than the formal fifty to sixty minutes given to religious education in many churches.

The variety of activities made possible by a longer session can add greatly to the interests of members of a group and invites their active participation. Something new and dynamic enters when a group is working for purposes it recognizes as its own, and assumes responsibility for them; when the program is one of responsible action rather than passive listening. There is a shift of emphasis from the teacher's teaching to

the pupils learning and doing. The role of the teacher changes and becomes less conspicuous, though no less important. It is possible to make use of resource leaders to assist the regular staff and enrich their work. It is possible in an extended session to pay more attention to the needs and possibilities of individual pupils, to establish personal relationship within a group. It is possible to get enough done in a single week that there is a real carry-over of interest and group feeling. These results are essential. Religious education is to result in understanding and genuine Christian commitment, in experience and growth.

Churches which have developed a church school program of an hour and a half, two hours, two hours and a half, or even three hours on Sunday morning, are practically unanimous in feeling that the extra effort and cost are a small price to pay for the greatly increased effectiveness of their program. If we really mean business as a Christian church we must be willing to provide the leadership, the materials and equipment, and the time to achieve the objectives which our mission as a church sets before us.

Do you want to challenge more outstanding people in your community to teach in your church school? Then try

Short Term Courses

by Ethna Jones Landers

The plan described in this article is not a cure-all for the problems of securing leaders for Christian education. It should be used only with careful planning and supervision. With such careful management it does provide for the enrichment of a program and for the use of all leadership resources available.

LOCAL CHURCHES always need trained and inspiring leaders in their church schools. This need is especially urgent in these days when most congregations have a large membership turnover, yet the enrollment of church schools and youth groups is increasing. No source of good leadership should be overlooked.

There is one way of securing capable leaders for church school classes, Sunday evening youth groups and adult groups, which has not yet been used to its fullest extent. There are many persons in our churches who can serve for a short period but not throughout the year. Recognizing this, some churches have experimented with a plan for using short-term courses or units of study, of six-weeks to three-months each, led by a skilled leader with special training and experience in the area of that course. Experience has proved that this plan has worked effectively in small as well as large churches when wisely planned. It has been used most widely with groups of junior highs, young people and adults.

The adventure of each new course led by a leader with his individual approach, helps to keep the members of the group from feeling that "it's the same old thing Sunday after Sunday ever since we have been in

church school." One leader may appeal especially to some members in the class while the next leader will appeal to others.

Advantages of plan

The short-time appointment is a favorable factor in the minds of some of the busiest and most talented business and professional church people. This is because it makes it possible for them to give leadership to their church when it would be impossible for them to agree to a longer period of service. In many professions, there are "let-up" seasons when one can accept responsibility for leading a group and receive great personal satisfaction from doing it. For instance, one high school teacher was willing to teach a course on "World Brotherhood," in which she had a keen interest, during the early fall, before the mid-semester examination period and the beginning of rehearsals for the senior class play.

The *personal meaning of the subject matter* can be brought out for a group by someone who is engaged in the every-day experiences relating to a curriculum unit. For example, a lawyer was asked to teach a course on "Christian Family Living." He was able to bring illustrations and principles both from his contacts with clients who were in the throes of marriage problems, and from the Bible, for he was one who read and made use of its teachings in his personal life. The young business and professional people in the class he taught knew that this man and his wife had created with their four children a Christian home life. They had faith in his ability to direct their thinking because of his professional experience and the integrity of his own way of living. They sensed his real concern for them as they were

beginning to choose their own life companions and to establish their own homes.

A farmer who had never thought he possessed the necessary educational qualifications for teaching agreed to lead a group in the study of "God's Plan for Us—Through the Laws of Nature." This was something he felt he could do because all his life he had been cooperating with the laws of nature and had a deep abiding faith in God's love and concern for people.

An unusually capable and popular junior high school teacher could not take a class for an entire year but did willingly lead a class in a short study of "The Missionary Journeys of Paul." During the war she had been called into government service in Washington to do special work in the department responsible for maps. Her knowledge of and enthusiasm for maps brought Paul to life and made his experiences in each place meaningful to members of the class as she graphically interpreted his journeys.

In such a system *the contribution of persons who have little talent for teaching* can also be used. Often there has been no place for anyone who could not teach or be an officer, for he did not fit into the familiar pattern of church school organization.

The flexibility of this plan to the talents of potential leaders is illustrated by a woman who felt she was not capable of teaching but who was concerned that a particular class of older young people be held together. She became the adviser for the group for the year. She planned with the young people and the superintendent of the church school three units of study for the year and helped select the leader they would like to have lead each unit. She came each Sun-

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day as the guide and counsellor for the group, kept in touch with individual members by telephone and helped plan some through-the-week social and service activities. The contribution of the three skilled leaders, together with her general guidance and her personal relationship to the members of the class, had the result for which she had hoped in keeping the young people together in a congenial group.

There are also people with special skills who can help the regular teachers as special *resource leaders*. Members of a class may decide that they would like to make a diorama, but find that no one in the group knows how to make attractive figures or how to dress them in authentic costumes for the scene under consideration. Or they may want to illustrate a Psalm on glass stereopticon slides, or to give a choral reading of some of the Bible passages being studied. If the teacher does not have the particular skills to direct these activities, she can call upon those who do know how—perhaps workers in recreation centers or public school art teachers. The class may wish to be better informed about the working of the local church boards and committees. Here is a good opportunity to call in for a special interview one of the laymen of the church who would never think ordinarily of “teaching” a class. One group was thrilled by the way in which a supervisor of public school music traced for them, over a period of several weeks, the development of music and musical instruments in worship.

Personal acquaintance between the young people and adults can be greatly broadened through such associations. The unit of study is long enough for members of the class to feel that they have really become acquainted with the leader, yet not long enough for the leader or the class to feel that interest has lagged. In large churches this wider contact with the church leaders helps young people to feel themselves a part of the church. The knowledge that these church members are trying under difficult circumstances to keep their Christian faith and principles in personal, community and professional life, gives increased confidence to youth that it is worth while for them to do the same. Church fellowship is enriched for both adults

and youth in either a large or a small church.

One high school senior said to his parents one evening, “This course I have just finished with Mr. Davis as the leader has been ‘tops.’ I would have expected a minister to make a course on the life of Jesus mean something to me, but I never expected a business man to present Jesus as such a vital personality. Jesus’ principles can work today if we will just let them.”

One result of the short term teacher plan is the *recruitment of more leaders*. A leader who has worked with one age group may feel that he has put enough time and effort into his teaching experience to make it worth while to repeat the course with a group in another age bracket. Or he may have enjoyed the contact with the one age group so much more than he anticipated that he is eager to prepare and teach another unit to this same group next year. The hesitation on the part of some adults when invited to teach is due to the fact that they feel they do not understand the problems of certain age groups. This hesitancy may be completely overcome through actual experience with a group for a short unit of teaching.

Safeguards to use of plan

Safeguards must be set up so that these short term courses will not be superficial, a purposeless discussion of just any subject dear to the heart of the leader, which will lead to no definite religious development of the youth or adults participating. Such a plan should not be considered as simply an easy solution to the problem of securing leaders, but as a way of developing a better curriculum of Christian education than would otherwise be possible.

1. *A well planned curriculum* is a “must.” Each unit should be correlated with others in a whole year’s program and be given a Bible and Christian rootage that will make it of continuing value to the members of the group. This curriculum may be one developed by the denomination, which has been given very careful thought and is a part of a long-range plan, or it may be an adaptation of such a curriculum. To let each leader select his own subject is not wise. First of all, plan the curriculum, then select capable leaders to guide the group in the use of it.

2. *Inform the leader* concerning the plan for the year, and the reason for the emphasis desired in his unit of study. He will do a more conscientious piece of work if he sees his unit as a part of the whole.

3. *Provide adequate resources* for the leader: library books, magazines, audio-visual aids, and the like. This will make for greater interest and variety in the teaching. Many of the leaders who will find time for these shorter courses, will not likely know where to put their hands on these available materials unless suggestions come from the director, the church school or departmental superintendent or from a committee of the Board of Religious Education. Some teachers will need special coaching in the use of such resources.

4. *A thoughtful evaluation* of the course and the contribution of the leader by the group members themselves has helped some churches to enrich and make more meaningful these short-term units of study. Some leaders are willing to set aside time each year, when assured that their services are considered to be of value by the young people and adults themselves. Suggestions have come from the group for other units of study that its members felt this particular leader would be especially suited to teach. Or the evaluation may lead to suggestions for improving the course and presenting it in a somewhat different way to another group.

5. *Close supervision* is essential. Whereas such a plan offers some real advantages, it calls for even more careful supervision than is required by the work of a staff of long-term leaders. Without such supervision, it could easily become a disorganized, haphazard approach to Christian education. In addition to the general supervision given by the departmental or general superintendent, the minister or director of religious education, many groups will benefit most by this program if they have each a year-round advisor or leader. As described above, such a leader will guide the group in its general organizational affairs and in the planning of the study program in which the specialists are to be used.

A church which is prepared to organize such a program well, may find it offering a way of enriching its educational program, however plentiful its year-round leaders may be.

Publicizing the Vacation Church School

by James G. Saint, Jr.

THE VACATION CHURCH SCHOOL offers a wonderful opportunity to provide the children in your church and community with additional religious training. Such training will not only make their lives richer now, but in the years to come may be invaluable to them. Granting this, how are we going to make the vacation church school so attractive that no boy or girl with free time can resist it? We may set up the most wonderful program in the world, but unless the prime actors in our little life drama are aware of its existence, we may well open our doors to empty chairs.

Publicity has become a very large factor in the life of modern man, far larger than perhaps most of us ever realize. If we have a good product, we must let the world know we have it, if we would sell it. This is axiomatic in the secular world in which we live; it is equally true of the thing which we as religious educators have to "sell."

In some fourteen vacation schools that I have conducted, publicity has always paid rich dividends. Not only has it filled our schools with the students without whom there could have been no schools, but it has paid the expenses of the schools, has helped recruit teachers as well as students, and has given stimulus to other phases of church work all through the year. What, then, are some of these methods of publicity, and how can we use them most effectively?

For sake of clarity, let us divide our public relations problem into three parts, corresponding to three periods of time: 1. Advance or preliminary publicity, which has as its chief function making the public aware that there is going to be a va-

cation church school and arousing its interest in the same. 2. Informational publicity while the school is in session, which keeps children and parents and the community in general informed as to what is happening in the school. 3. The concluding and follow-up publicity, which tells what the school has accomplished, and reports it to the church and the community as an accomplished fact.

Advance publicity

First of all, how shall we most effectively let the community know that we are going to have a vacation church school? How can we tell those who are interested what it is all about? As early as April or May, begin using *spot announcements* of the forthcoming vacation church school and its dates in the weekly or monthly papers of the church, or of all the cooperating churches. These should also appear occasionally in the Sunday bulletins. As the time of the school actually approaches, enlarge upon these announcements. In May publish a feature-length article on the vacation school plans for the year: the theme, program, and the leaders who will take part. This preliminary write-up should reach every family in the church and remind it to check the dates on the family calendar.

About a week before the school is due to begin the publicity campaign is intensified in several ways. *Attractive postcards*, printed or mimeographed, are sent to all children who are members of the church schools sponsoring the school. These cards should present the pertinent information in as attractive and interesting manner as possible.¹ They are not only sent to the church school children, but also to every child still in

the community who has attended the vacation church school for any of the past three years. This information should be available from carefully-kept attendance records.

Another effective method of reaching children is through *handbills*. These are usually printed, though they may be mimeographed, and they too attempt to present the pertinent facts in ways that will bring the child to the school. These may be distributed in several ways. They may be given out in the church school itself during the Sunday program. They may be distributed to every home in the adjacent community by volunteers. Or they may be handed out after school as the boys and girls leave the public schools, a few days before summer vacation begins.

Have the children who are interested in doing so make *large posters* advertising the school. They will be glad to have this tangible share in promoting a program they themselves have enjoyed. These posters are prominently displayed, one on the outside of each door of the church, where passersby can easily see them. The children of the neighborhood will automatically stop to read them.

Place slightly smaller posters on the various church and church school bulletin boards. Send them to other churches which do not have vacation church schools, and have them post them on their bulletin boards. If you have an outside bulletin board, use it also to get your message across to the passing public.

If there are neighboring Protestant churches which are not conducting vacation schools, send items regularly to these churches, to be included in their bulletins. With the first mailing enclose a letter addressed to the pastor, inviting his children to the school. Send these out about three weeks before the school starts, and follow up with a new item each week until the conclusion of the school.

A very effective way of arousing interest and starting the school off with a capacity attendance is to show *photographic slides* of the previous year's school, on the Sunday which usually falls about eight days before the school opens. A picture will get your message across better than thousands of words. Show these pictures in every department that will be attending the vacation church school and to parents' groups.

Mr. Saint is pastor of the First Presbyterian Church of Sheboygan, Wisconsin and active in cooperative religious education activities in his county.

¹See the inside front cover of this issue for a reproduction of the poster published by the Division of Christian Education. The same art work is used on post cards, which are also available. Some denominations publish their own materials of this kind.



Godsey from Monkmeyer

A nature museum developed as a part of a daily vacation church school may be exhibited at the closing session.

Photographic enlargements may also be used, or used in place of the slides. These should be large, so that they attract attention: at least five by seven inches, but preferably eight by ten or eleven by fourteen. Arrange them on a panel or bulletin board, and change the pictures each week for three weeks before the school starts. You'll be surprised at the interest aroused as fond memories are relived and new students ask old what it's all about! If other churches have been invited to participate, show the slides or the pictures there, too.

Another method of arousing interest is to have older students present an announcement in the form of a *skit* on the vacation church school. These may be worked out in a variety of interesting ways. Keep them short and to the point; it is better to have three short presentations on three different Sundays than one long one. You'll have three times as much chance of reaching all the children.

Most schools open on a Monday. On the Sunday just preceding opening day, it is quite appropriate and

in good order that the pastor say a few words to the parents in the congregation about the school and the splendid opportunities it offers for Christian experience and growth. The pastoral prayer may include a supplication that God's blessing and guidance rest upon the school and its teachers.

In most communities you will want to use the facilities of the *public press* to advertise the school. Most newspapers will be glad to give space to you for a comprehensive write-up a few days before the school opens. This should tell all the pertinent facts about the school, where it is to be held, what are the dates, who can come, who will be the staff of instructors, the theme of the school, the program that will be followed, and any other pertinent facts or information. Write it as interestingly as possible, keep it from being repetitious, and you'll be surprised at the favorable sentiment that will be generated for your school.

If funds are available, you may want to use *commercial advertise-*

ments in the local paper also. As most schools do not have much financial support, this will probably be done by a small minority, but it is good, nevertheless, and should be used when finances are available.

A final method of getting the good word around, is by use of the *telephone*. Have squads or teams who will have lists of the children on your prospect list. These adults or older children call a few days before the opening of the school, reminding and urging them to attend. Children particularly feel important if they get a phone call and this method can produce fine results.

Publicity during the school

The second phase of publicity opens with the opening of the school itself, and is mostly of an informational type, providing parents and children with a verbal picture of what is happening in the school as a whole. One of the very best ways of advertising the school and its work is not a method or technique at all; it is the contented, happy child who tells his friends of the good times he is having, and invites him to come along. Encourage this person-to-person publicity.

Added publicity and interest is gained by mimeographing a vacation church school *news-sheet* once a week, or even daily, if facilities and staff allow. The various departments all contribute items of interest, and the students do most of the writing and publishing duties. It goes into every home that has a boy or girl in vacation church school, and can also be distributed to the adults in the church membership at large at the worship service on Sunday morning, along with the Sunday bulletin, during the duration of the school. The news-sheet is particularly valuable in keeping the parents aware of the program, giving them an inside picture into their children's activities.

Perhaps the best kind of publicity as far as the parent or other interested adult is concerned is of the "come and see" variety. Specify one day a week as *Visitor's Day*. Visitors are welcome every day, but stress is put on the special day once a week, and the program is arranged more conveniently for the parents' observation on that particular day. Try to have as many parents as possible share in the work of the school in some way, even if it is only in some

small thing such as providing cookies or some other "snack" for the kindergarten class one day, or helping to supervise the children at the closing picnic. Even a glimpse personally of the school in action will help them to feel its worthwhileness as few other things will, and this, of course, is exactly what you are after!

Concluding and follow-up publicity

If you can, *take pictures* of your school in action. About the middle of the school, when you think attendance has hit its peak, take a black and white group picture of the whole school. The children will want copies of these as keepsakes, and they may usually be purchased at a reasonable price in quantities from some local photographer. Take as many shots as possible of the various activities of the school in each department. The best of these you can make or have made into large prints for a display on the church bulletin board, or made into slides for presentation at the closing program.

Parents love to see their children in pictures (the children love it, too!) and it is a good policy if possible to make all prints available at a nominal cost to those who would like copies. The boy or girl or parent who has these pictures in his home will be constantly reminded of the happy experience, and will be almost sure to be back next year. Some of the best shots of the school may also be used in newspaper publicity, or in handbill publicity the following year.

Also some color pictures should be taken to use as slides. This is not expensive, and really pays for itself. Almost every church has a photo-fan with a 35mm camera who is glad to render this service to his church.

The master-stroke of concluding publicity is the *closing program*. This program is usually held the night of the next-to-last day of the school, and all the parents and friends of the children are invited. This invitation is extended through the church bulletin, from the pulpit, through the church school superintendent, through announcement in the local newspaper, and through the last issue of *The Vacation Church School News*. The invitation is personally extended through the child himself, and on the night of the closing program parents always turn out in large numbers to see what their children have learned

and made during the past weeks.

This is an opportunity for the children to share with their parents some of the experiences they have had in the school. There may also be a visualized report by the director, using slides. The parents are always interested in knowing how the purposes of the school have been accomplished through various types of activities.

The progress of the school is summarized each week for inclusion in the daily or weekly newspaper. At the end of the school a general summary is published, including, if possible, a picture of the school, the names of those attending, and some-

thing of the things that have been done. A resume of the vacation church school is also included in the next issue of the church paper, and a brief summary is enclosed as part of the annual congregational meeting report.

These are but a few of many ways to effectively publicize your vacation church school this year. A fertile imagination will find many more equally as commendable, and perhaps even more productive. This kind of hard-hitting publicity will pay dividends. It will make your staff more conscious that they are doing a really worthwhile job that needs to be done.

The United Fellowship of Protestants

by A. Wilson Cheek

An official plan for extending the youth fellowship program of the local church to the young men and women in the Armed Forces

THE FELLOWSHIP IDEA" applied to youth work in the churches has widely come to mean that the Youth Fellowship embraces all young people of the church in all of their church-related activities. This fellowship is rapidly being extended to all the young men and young women of the armed forces through the United Fellowship of Protestants.

Activities of these young people in the U.F.P. are church-related, since the churches have pooled their resources to provide unitedly a program of Christian fellowship rather than try to maintain denominational fellowship units in the Armed Forces. In a similar way the churches are working out a plan for a united ministry to conscientious objectors, details of which await final decisions of the government on provisions for conscientious objectors in the present

emergency.

A plan of the denominations

Just how did the United Fellowship of Protestants come into being? Its formation was based on the recognition of the spiritual and social needs of youth wherever they may be—at home, at college, in defense areas, or in the Armed Forces. Young people need the intimate, wholesome fellowship of others in groups small enough to permit the free discussion and sharing which lead to individual spiritual development and cooperative Christian action. The General Commission on Chaplains, the United Christian Youth Movement, and the Chiefs of Chaplains worked out a plan to give youth in the Armed Forces such a program.

The United Fellowship of Protestants is thus an extension of the local Youth Fellowship. It is a fellowship rather than a formal organization, in which youth gather for worship, prayer, study, service projects, and social activities. Those who have

Mr. Cheek is Director of the Department of Young People's Work and Executive Secretary of the United Christian Youth Movement, National Council of Churches.

been active in their youth fellowships at home are nuclei of U.F.P. units, but all service men and women are invited to join the fellowship.

U.F.P. units usually meet weekly in small, cohesive groups, using as their program guide *The Link*. This popular magazine carries weekly program outlines adapted from the resources of the various denominational youth fellowships. In addition to the outlines there are articles, stories, devotional aids, recreational suggestions, and all the other material that is normally found in a denominational youth publication.

A link with the local church

Severed bonds of friendship and of helpful guidance are among the chief hazards confronting youth away from home. The program of U.F.P. attempts to link young people with their churches at home. The name of the official magazine, *The Link*, and the emblem, which is encircled with a chain of links, symbolize this idea. It is therefore natural and important that the plan of U.F.P. involves, in fact begins with, his home church. All of the church members are concerned about their young people in the Armed Forces, but the pastor, the church school teacher, the adult adviser, and the young people of the Youth Fellowship are those who will want to know and interpret fully the program of U.F.P.

U.F.P. has the interest and support of the denominational boards of Christian education and youth departments. The chaplains have welcomed this new development as a part of their ministry.

Interpretative material, cards of introduction to the chaplain, and detailed suggestions for the ministry of the local church to their young people in the Armed Forces may be obtained from your denominational youth departments, or directly from the United Fellowship of Protestants, 122 Maryland Avenue, N.E., Washington 2, D. C. An orientation course of study to aid young people in making a successful transition from civilian to military life will be available in April.

What the local church can do

What, then, should your church plan to do immediately? Many of the following suggestions are probably already in practice, but it is hoped they will stimulate even more crea-

tive ways of maintaining the fellowship with our youth in the Armed Forces.

1. Offer the orientation course. This probably should be within the regular framework of the Youth Fellowship. The pastor should take the lead, but it will be important to use a young veteran who has recently returned from service.

2. Conduct a ceremony signaling the entry into the service of a group from the church. Include in the service an interpretation of U.F.P., presentation of the card of introduction, a Bible, and a booklet of personal devotions.

3. Maintain contact in every appropriate way with your young people in service. Gifts and church bulletins are important, but probably no contact is so valuable as friendly letters. One popular practice is to place

envelopes addressed to the young people in service in various pews each Sunday, it being understood that the person sitting in the pew will write a letter that week. Share your "contact ideas" by sending them to the Reverend Joseph C. Dana, Director of the United Fellowship of Protestants, 122 Maryland Avenue, N.E. Washington 2, D. C.

4. Subscribe to *The Link* in sufficient quantities to mail a copy each month to each young person in service. Rates: \$2 a year; \$1.50 a year in lots of ten or more to one address; 25c a single copy; 20c each for ten or more. Place your order directly with the United Fellowship of Protestants.

5. Make visiting service men and women feel welcome at all church activities and in the homes of church members.



Rev. Joseph Clark Dana

The Reverend Joseph Clark Dana is the newly appointed director of the United Fellowship of Protestants. Mr. Dana came to the position March 1, 1952 from the pastorate of the Lake Nokomis Presbyterian Church, Minneapolis, Minnesota. He is a graduate of Carroll College, Waukesha, Wisconsin, and took his training for the ministry at McCormick Theological Seminary, Chicago.

While a senior at McCormick, he became assistant pastor of the First Presbyterian Church of Evanston, Illinois, where he served two years. Then he was called to the pastorate of the Presbyterian Church of Cedar Falls, Iowa, where he remained until 1945. At that time Mr. Dana received a commission as chaplain in the U. S. Navy. He continued this connection for fourteen months. Since his discharge from the Navy he has given dynamic leadership to the Lake Nokomis Church. During this pastorate the mem-

bership of the church was doubled, and a new sanctuary built.

Mr. Dana is a man of initiative and energy who has found time to work on various committees of the Minnesota Council of Churches and to serve as senior adult adviser to the Westminster Fellowship of the Minneapolis Presbytery. He has worked with youth in camps and conferences, also, and has had a leading part in the programs broadcast by the Minneapolis Federation of Churches.

Mr. Dana succeeds Dr. Fred C. Reynolds, who served as acting director pending appointment of a permanent executive.

While Mr. Dana will be for administrative purposes a member of the staff of the General Commission on Chaplains, with an office in the Chaplains Memorial Building in Washington, he will be also a member of the staff of the United Christian Youth Movement.

Primary Department

by Lillian White Shepard*

THEME FOR MAY: *God's Gift at Work*

LEADER'S PRAYER:

Spirit of God, descend upon my heart;

Wean it from earth; thro' all its pulses
move;

Stoop to my weakness, mighty, as Thou
art,

And make me love Thee as I ought to
love.

—GEORGE CROLY

To the Leader

May these worship services help your pupils to know that God gives people his own holy spirit; that this spirit gives power and love and courage. May they be helped in these periods to open their hearts to God and wait for him to fill them with his spirit, so they too may be loving and unafraid. The times of silent prayer and waiting have been planned for this purpose. These times of giving God a chance to speak are fully as important as the times when we speak to God. The little book, *As Children Worship* by Jeanette Perkins may be helpful to you in training your pupils in the use of silence.

SONG BOOKS NEEDED:

Hymns for Primary Worship, The Westminster Press or the Judson Press

Sing, Children, Sing, Edith Lovell Thomas, Abingdon-Cokesbury Press

Worship and Conduct Songs, Elizabeth McE. Shields, Presbyterian Committee of Publication

May 4

THEME: *A Good Spirit*

PRELUDE: "To a Wild Rose" by McDowell, or "He Loved the Flowers," No. 104 in *Sing, Children, Sing*

OPENING CONVERSATION: "Now it is the month of May. What do we call the first day of May? Did you hang a May basket on any one's door? Here is a poem that some of the English children say:"

POEM:

OXFORDSHIRE CHILDREN'S MAY SONG
Spring is coming, spring is coming,
Birdies, build your nest;
Weave together straw and feather,
Doing each your best.

Spring is coming, spring is coming,
Flowers are coming too;
Pansies, lilies, daffodillies,
Now are coming through

Spring is coming, spring is coming,
All around is fair;
Shimmer and quiver on the river,
Joy is everywhere.
We wish you a happy May.

—UNKNOWN

CONVERSATION CONTINUED:

The children may be interested to compare the seasons in Oxfordshire with theirs. Then talk of the flowers that are blooming in your neighborhood in May. Suggest that the children hunt with their eyes for all the different flowers they can find, and if they are in their yards, bring them to church school so you can all see the beauty of them.

SONG: "All Things Bright and Beautiful," No. 30, *Hymns for Primary Worship*. Comment on "each little flower that opens."

CONVERSATION CONTINUED:

"I guess Jesus must have loved the flowers. He said one time that King Solomon, who was the richest king he had ever heard of, was not dressed as beautifully as the flowers of the field. Let us sing a song about that."

SONG: "He Loved the Flowers," No. 104, *Sing, Children, Sing*

OFFERING: (Let the offering always be taken by children in an orderly fashion. Train them in advance to do it. Remind the children often of the purposes for which they bring the money.)

Introductory Sentence: "Freely you have received, freely give."

Music: "Joyful, Joyful We Adore Thee," in most hymnbooks.

Prayer: Dear God, thou hast given us so many good and beautiful things, we are glad we too may give.

STORY:

THE CLASS WITH THE KIND SPIRIT

In some cities, there are classes in religion for the school children. All the children whose parents want them to can be excused from school every week to go to a class in religion. One time a woman went to visit one of these classes. She went to the door of the school building and waited for the fifth grade to come out to go to the church. Pretty soon out came the whole class with the religious education teacher, Miss Grimme, who was going to walk to church with them.

The children walked along talking happily with each other and Miss Grimme. Now the visitor had seen some classes in which the children came out of the school building pell-mell, excited, hurrying and noisy; so she noticed right away the lovely spirit this class had.

It was several blocks to the church, but it was a very pleasant walk indeed. Some of the children chatted politely with the visitor as they went along. The visitor noticed that the children were kind and polite to each other, too. After a while they met a great big collie dog. The children petted him and told him to go home, but he followed the class right to the church.

Sometimes a dog that comes to church can make a lot of disturbance, but in this

class the boys carefully saw that the dog did not get into the building when the class went in. Some of the big boys held the dog while other boys held open the big church door for the class to enter.

When they got into the class room at the church, all the children seemed to know what to do without the teacher's telling them. Some of them were to lead the worship service and they were helping each other to get the right books and get ready. The rest of the class sat down in a big circle of chairs which were ready in their class room.

The class began. There was a story and there was singing. You could tell that the class loved to sing by the way they did it. After a while one boy said he had written a story at home. He said he had thought of it while he was taking his bath. The teacher told him to read it if he would like to. It was a lovely story about doing the way Jesus would do. A long time afterwards this story was printed in a magazine.

The class ended with a worship service led by the children, and then they all went back to school in a happy and friendly manner, just the way they had come.

Afterwards the visitor said to Miss Grimme, "I never saw a class with such a lovely spirit; they seem like one big, loving family."

"Yes, they are," said Miss Grimme, "and they are always like that. They are one of the best classes I ever taught."

"How do you account for their having such a kind spirit?" asked the visitor.

"Well, they have a good school teacher. She has that same lovely spirit."

"Then you help keep up that spirit when they come to you," said the visitor. "There is such a difference in classes. Sometimes one person can make the whole room different."

"Yes, that is the way the spirit of Jesus spreads," said Miss Grimme, thoughtfully. "It is indeed a holy spirit," said the visitor.

SCRIPTURE: There is a prayer in our Bible that says:

Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.

Psalm, 51:10-12

PRAYER: "Will you think this prayer with me while I repeat the words again?"

CLOSING SONG: "Lord, I Want to Be a Christian," No. 121, *Hymns for Primary Worship*

May 11

THEME: *A Lame Man Healed*

TO THE LEADER: If the children have brought some of the flowers of May, as suggested last Sunday, let them arrange and place them in a way that will add to the order and attractiveness of your room.

PRELUDE: "To a Wild Rose" by McDowell, or "He Loved the Flowers"

CONVERSATION: Call attention to the flowers which have been brought, enjoy-

*Dayton, Ohio.

ing the unique beauty of each
POEM: A Japanese poet said long ago:
 HOURS WELL SPENT
 Months and days I've wasted
 Doing some useless thing,—
 How few the hours that have been well
 spent.

Viewing the flowers in spring!
 —FUJIWARA NO OKIKAZE¹

OFFERING: (See May 4)

INTRODUCTION TO THE STORY: Do you remember how Jesus' friends after his death stayed together in Jerusalem and prayed until a wonderful new spirit came to them? It was a gift from God. These friends of Jesus lived together happily in Jerusalem and told other people about Jesus. Some of these who heard joined the big family of Christians. Although they did not call it that, this was really the first Christian Church. The close disciples of Jesus were now heads of the church and were called apostles.

STORY:

THE HOLY SPIRIT, HEALS A LAME MAN
 One day two of the apostles, Peter and

¹From *Little Pictures of Japan*. Used by permission of the author, Olive Beaupre Miller, and the publishers, THE BOOK HOUSE FOR CHILDREN, Chicago, Illinois.

John, were on their way to the big temple to pray. The wall around the temple was very big and had several different gates. Peter and John went in at the one called the Gate Beautiful.

There at the door they saw a lame man. This man, it seems, had been crippled ever since he was a baby. Every day some friends of his would bring him to this gate where he would beg for money.

Peter and John looked at him and Peter said, "Look at us!" The lame man looked at Peter and John thinking they were going to give him some money, but instead Peter said, "I have no silver and gold, but I give you what I have. In the name of Jesus Christ of Nazareth, walk!" Then Peter took the lame man by the right hand and lifted him up and immediately his feet and ankle-bones became strong. He leaped up and stood, and began to walk, and went with Peter and John into the temple, leaping and praising God.

All the people around saw this and they knew that the man had always been lame and had sat at the gate begging for money. Naturally, these people were filled with amazement. It isn't very often that we see someone healed suddenly that way.

Peter and John went to the part of the temple called Solomon's Porch. A crowd of people gathered around to look at them. This gave Peter a chance; he would tell

them all about the wonderful Jesus. He began, "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk?"

"This was done," said Peter, "by the power of God that has come to us through Jesus of Nazareth, the very man whom you killed." Peter went on to explain that Jesus was the great prophet, the great messenger from God whom the Jews had been hoping for for years. "You have killed the Prince of Life," said Peter, "but if you will repent of your sins, you will be refreshed with the presence of God."

Meanwhile the rulers of the temple heard of all this excitement, and while Peter was speaking, out they came: the captain of the temple, some of the priests and their friends. They were all upset to hear that someone was preaching about Jesus whom they thought they had got rid of. But meanwhile many of the people in the crowd listening were beginning to believe in Jesus and the Holy Spirit. Next Sunday, we will hear what these rulers of the temple did to Peter and John.

(Allow time for reactions and questions from the children.)

INTRODUCTION TO SILENCE: "Shall we have a few moments of silence now, while we listen to God in our hearts?"

SILENT WAITING

PRAYER IN UNISON: Psalm 51:10-12 (See arrangement in May 4 service.)

SONG: "Lord I Want to Be a Christian," No. 121, *Hymns for Primary Worship*.

May 18

THEME: *Afraid of None*

PRELUDE: "O Rest in the Lord" from Elijah, No. 114, *Worship and Conduct Songs*

CALL TO WORSHIP:

The Lord is in his holy temple,
 Let all the earth keep silence before him.
SILENCE: (As the call to worship says)

SONG: "When to Church I Go," No. 2, *Worship and Conduct Songs*

SCRIPTURE PRAYER: Psalm 51:10-12

SPONTANEOUS PRAYERS: Give the children a chance to express the things which are on their hearts in a setting of silent prayer.

SONG OF JOY AND PRAISE: "All People That on Earth Do Dwell," No. 2 in *Hymns for Primary Worship*

OFFERING: (See May 4)

STORY:

PETER AND JOHN AFRAID OF NONE

Peter and John had healed a lame man and told the crowd that they did it with the power of God which had come through Jesus of Nazareth. The captain of the temple and his friends were very much disturbed, because they had said that Jesus was a bad man, and had had him killed. So these rulers of the temple led away Peter and John and the man who was healed, and had them locked up for the night.

The next day, the rulers, the high priests who had charge of the services in the temple, and other head people of the Jews all gathered for a meeting. They sent for Peter and John and the man who was healed and when they came, they seated them in the middle of their big council room. "By what power or by what name did you do this?" they asked.

Peter answered. He was filled with the Holy Spirit and was not a bit afraid of all these powerful men. He began, "If we are being examined concerning a good deed



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done to a cripple. . ." (It was a funny thing to be locked up and examined for.)

Peter went on, "Be it known to you all and to all the Jewish people that it is by the name of Jesus Christ of Nazareth that this man stands well before you. And there is no other name in the world that will save people!" He did not mean that just saying the name of Jesus would help anyone. He meant having the spirit that Jesus had.

The rulers were amazed at how bold and unafraid both Peter and John were. They sent the two prisoners out of the room so they could discuss them.

"What shall we do with these men?" they said when the three were out of hearing. Everybody in Jerusalem knows by now that this man has been healed, so we can't say it isn't true, and this is making people believe in that Jesus of Nazareth." Finally it was decided that they would tell Peter and John never to speak of Jesus any more and threaten them with severe punishment or even death if they did. Then they called the men in.

They threatened them and told them not to teach about Jesus, but Peter and John were still not scared, and answered, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard."

The rulers threatened them again, but they were afraid to punish them because the crowds outside who had seen the man healed might be angry and start a riot.

What do you suppose John and Peter did as soon as they got out of that big room and were free? They went straight to their Christian friends, who were gathered together praying for them. Imagine how happy the Christians were to see them again! Peter and John told them everything that had happened. Their friends were rejoiced to hear how brave Peter and John had been and they began to sing and praise God. They repeated some of the Psalms and prayed that the apostles might continue to be bold and speak what God told them to. They prayed that God would heal more people through the spirit of Jesus.

(Allow time for the children to react to the story and ask questions.)

SCRIPTURE: Psalm 27:1

SONG: "Lord, I Want to Be a Christian,"

No. 121, *Hymns for Primary Worship*

May 25

THEME: *Still Unafraid*

PRELUDE: Music of "Spirit of God, Descend upon My Heart," in any hymnal.

CALL TO WORSHIP: "Do you not know that you are God's temple and that God's spirit dwells in you?" (I Corinthians 3:16)

SILENCE

SONG: "Lord, I Want to Be a Christian,"

No. 121, *Hymns for Primary Worship*

PRAYER: (Give the children a chance to express any prayers they may have on their hearts. The leader may add hers.)

OFFERING: (See May 4)

STORY:

STILL UNAFRAID

Peter and the other apostles continued to heal people in the name and spirit of Jesus, even after they had been warned by the rulers to stop. This made the rulers very angry, so they arrested Peter and some of the other apostles and put them in prison. The very first night someone came and let them out. They felt this person to

be a messenger from God. The messenger said, "Go and stand in the temple and speak to the people all the words of this Life." I think he meant Jesus' life and the new life which Jesus had brought to them.

And that's what they did. They went into the temple early in the morning and began to preach about the new life they had received from Jesus. The high priest did not know this. He called a council meeting, an even bigger crowd of important people than Peter and John had faced before. When they were all gathered, they sent some officers to the prison to bring the apostles. Of course the officers did not find the apostles in prison, so they returned and reported to the council, "We found the prison securely locked and the sentries standing at the door, but when we opened it we found no one inside."

This greatly alarmed the captain of the temple and his crowd of priests, because it looked like a miracle and if this got around town, it would make people believe in the Christians all the more. Just then someone came in and said, "The men whom you put in prison are standing in the temple and teaching the people!" So then the captain of the temple himself and some officers went to get the apostles. They brought them in and set them before the council.

"Did we not strictly order you not to teach in this name, and yet here you have filled the whole city with your teaching?" scolded the high priest. "You are trying to make it look as if we had committed a crime in having this man, Jesus, executed."

But Peter and the apostles answered, "We must obey God rather than men."

This made the members of the council more disturbed and angry. They began to plan to have the apostles killed. This would have been done except for one good man. Let us remember his name. It was Gamaliel. Gamaliel stood up calmly in the midst of all those excited, angry men and asked that the apostles be put out of the room for a little time. Then he turned to the council and said, "Men of Israel, be careful what you do about these men. Don't you remember when other men have started a lot of excitement in the city, and had many followers and then nothing came of it? Now, I tell you, leave these men alone, for if what they are doing is just their own idea, it will come to nothing, but if it is of God, there's no use trying to stop it. If you do, you will find yourselves fighting against God, himself."

This was such wise advice, that the whole council agreed with Gamaliel and decided not to put the apostles to death. However they gave them a beating and commanded that they should not speak in the name of Jesus any more.

Were Peter and the others downcast and discouraged because they had been put in prison and beaten and narrowly escaped death? No, they departed from the council rejoicing, rejoicing that they had had the privilege of suffering for Jesus and his spirit. And every day they taught and preached in the temple and in people's houses.

PRAYER: We are thankful for you, God.

We are thankful that you give people your spirit. Help us to obey thee, so that we too may have thy spirit. (Add Psalm 51:10-12)

SONG: "God Is With Me Every Day,"

No. 40, *Hymns for Primary Worship*.

(Read or sing the words to the children if they do not know it.)

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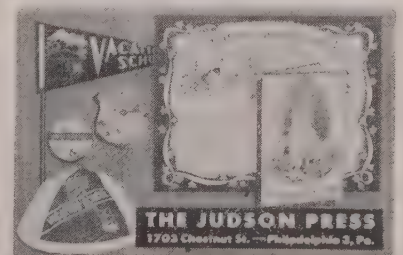
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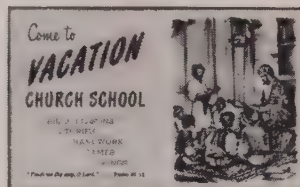
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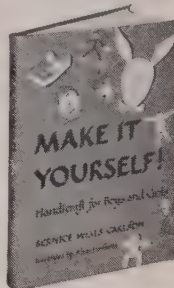
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Junior Department

By Helene M. Suiter*

THEME FOR MAY: *These Things Help Us Worship*

For the Leader:

Following the Easter season many churches are thinking of the story and work of the Christian Church. Juniors might like to think of some of the things which help to enrich our experiences of worship. During these four weeks in May we shall be thinking of music, beauty, silence, and nature as they aid us in worship.

A "meditation" has been prepared for each session. An attempt has been made to write these from a junior's point of view and experience. To have one person read the whole meditation might prove rather tiring for juniors. It would probably be better to divide the reading and have several juniors participate.

Springtime offers many opportunities for lovely worship centers. A few suggestions have been given, but you will want to add your own ideas. If your juniors have not made a worship hanging of their own, they would probably like to do this in one of their activity periods. Spatter-painting, crayoning on cloth, or potato block printing are all good possibilities for juniors. A springtime theme would be very appropriate.

All music and hymns not otherwise indicated will be found in *Hymns for Junior Worship*.

May 4

THEME: *Music Helps Us to Worship*

WORSHIP CENTER: If possible use a picture of children singing, spring flowers, and an open Bible.

PRELUDE: *Largo*, by Handel (easily available)

CALL TO WORSHIP: "The Lord Is in His Holy Temple" (sung by group)

HYMN: "With Happy Voices Ringing"

SCRIPTURE: Psalm 150 (read antiphonally)

HYMN: "May Jesus Christ Be Praised"

MEDITATION: (This could be read by several juniors if desired)

OUR CHURCH IS FULL OF MUSIC

When I think of our church,
I think of lovely music.
I love to hear the chime of its bells
From away in the top of the tower;
I like to hear the bells ring out
As I walk to the church on Sunday morning.

In my church I hear many people singing;
I like to hear the voices of the little children
As I walk past their room. I often hear them singing
"Jesus Loves Me" or "Away in a Manger."
Somehow, even though they don't all sing the right tune,
Their voices are always so sweet and happy.

I love to hear the little children singing in our church.

I like the songs we juniors sing:
We're learning many of the great hymns;
I'm glad to know them when I go to church.
Sometimes I keep singing them over and over at home;
Sometimes I think of them when I'm walking down the street;
They make me feel happy inside;
They make me want to be good and kind.

I like to sit quietly in church
And listen to the organ music;
Sometimes it's so very, very soft
That I can hardly hear it at all;
It sounds like someone humming very softly.
Sometimes it sounds like a harp or a flute.
Sometimes the organist makes very loud music;
It sounds like a thunder storm in the mountains.
I like the loud music and the soft music.

When we sing in church,
I like to hear all the different voices:
My daddy sings the low, deep notes,
And mother sings the alto part.
Sometimes it seems that all the people are
Singing out with their fullest, strongest voices.

Because they feel so happy
And want to praise God so much.
Sometimes they all sing very softly
As though each one were whispering
A quiet prayer to God.

It seems that our Church is full of music,
Full of people singing praises to God,
And all the other churches must be
Filled with music and singing, too.
Yes, all around the whole world
People are praising God with music;
It must be a wonderful, beautiful sound to God. (H.M.S.)

HYMN: "All Creatures of Our God and King"

PRAYER:

Almighty God, our Father, with lovely music we bring our praise to thee. We thank thee for beautiful music and hymns which have come to us from the past. We are glad for all the time when music has helped us to feel close to thee. Through the years may we grow to love the great music of the church. As we sing our praise to thee, may we truly worship thee in our hearts as we try to live lives of goodness and kindness. We ask it in Jesus' name. Amen.

May 11

THEME: *Beauty Helps Us to Worship*

WORSHIP CENTER: A very effective worship center might be arranged with a triptych which would have a stained glass window effect on either side and a picture of Jesus mounted in the center section. If this is not possible, use a picture showing the interior of a church. Flowers, candles, and an open Bible may be arranged to suit taste.

PRELUDE: *Largo* by Handel

CALL TO WORSHIP: "The Lord Is in His Holy Temple" (sung by group)

HYMN: "Holy, Holy, Holy! Lord God Almighty"

MEDITATION: (read by the leader or by several juniors)

IN CHURCHES WE FIND BEAUTY
One day I was thinking of all the different churches
I had ever seen or visited.
It seemed that in each one there was something very beautiful,
Something that would help people to think of God.
In some churches there were tall, arched windows of stained glass
All set in designs and pictures like jewels;
I love to see the sun shining through the purple and green and gold;
I love to try to understand the stories told in the stained glass.
I remember one church where there were no stained glass windows;
Its windows were just plain, clear glass,
But through them, framed like a picture,
We could see trees and grass and mountains and sky.
It made me think of the verse from the Bible,
"The earth is the Lord's and the fullness thereof."

In some churches I saw tall candles burning in golden holders;
I saw lovely flowers and a cross of gold or light.
Father says that these are to remind us of Jesus.

In all the churches I saw a Bible:
Usually it was very large, and its pages were edged with gold;
It was a very beautiful Bible placed on the pulpit.
From it the minister would read to the people;
He would teach them about God.

In some churches I looked up at high organ pipes
Which almost reached to the pointed roof;
The organ pipes looked like gold as they shone in the soft light.
When the choirs walked down the aisle their long robes made a soft rustle,
In some of the churches the choirs did not wear long robes,
But I liked to see the pretty colors of the people's clothes.

It seemed that in each church
People had put something very lovely,
Something beautiful to help them think of God.
Sometimes it was a large stained glass window,
That almost filled a wall of the church;
Sometimes it was a small bowl of flowers
Grown in someone's near-by garden,
But all these things of beauty
Were helping many people to worship God. (H.M.S.)

HYMN: "Houses of Worship" (found in *Singing Worship*) or "Our Church."

LEADER:

Thousands of years ago, when the Hebrews built their first church in which they would worship God, they were asked to make it as beautiful as possible. Although they were living in tents in the wilderness, and although their church would be a tent church, they were asked to bring their loveliest treasures of gold and silver and

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brass and fine woven cloth dyed beautiful shades of blue and purple and scarlet. All the work was done by skilled workmen and was very carefully and beautifully done. All those whose hearts made them willing were asked to have a part in giving and in making the church or the tabernacle, as it was called, a place of beauty for the worship of God.

SCRIPTURE: Exodus 35:4-10

PRAYER:

Our Father, as we think of all the churches, large and small, we know that many people have worked hard and given much to make them lovely and beautiful places for your worship. We thank you for all these beautiful things which help people to worship you. May we learn to love our church, and may we do our part to make it a place of true worship. May we remember Jesus said we must worship first in our hearts, in spirit and in truth. In his name we pray. Amen.

May 18

THEME: *Silence Helps Us to Worship*

WORSHIP CENTER: A few lovely flowers and an open Bible would be sufficient as we would attempt to make this service as simple as possible with no emphasis on exterior things.

PRELUDE: *Largo* by Handel

CALL TO WORSHIP: "The Lord Is in His Holy Temple"

HYMN: "Sabbath Prayer"

LEADER:

Many people feel that silence helps them to worship God. Sometimes we have a time of silent prayer, a time when each person thinks his own prayer in his heart. Sometimes in church there is a quiet time when people think their own thoughts about God. In some churches the whole service is a time of silence. Our meditation for today will be about such a church.

MEDITATION:

A VERY QUIET CHURCH

Today I went with my friend to his church;

It was a Friends' Meeting House. I had never been to that kind of a church before.

He told me that there would be no music and no preaching, That the people just sat quietly and thought about God.

I wondered what such a church would be like.

It was very, very quiet as we walked into the meeting house;

I thought that even the room seemed quiet

With its brown rug and plain walls And windows of clear glass, And people sitting silently in the pews. I didn't know if I could just sit and think about God;

I had never tried to do that before.

First I thought of some of the Bible stories I knew;

I could remember many of the stories of Jesus.

As I thought of Jesus and the way he lived,

I felt that I wanted to live a better life, myself.

As I looked out through the clear windows,

I could see the trees against the blue sky;

They made me think of all the beauty in God's world,

And I thought, "God's very wonderful, indeed;

He has made such a good world for all of us."

Then I looked at the people sitting in the meeting house:

Many of them had their heads bowed in prayer;

Some of them seemed to be thinking of far-off things and places.

My friend had said that these people called themselves, "Friends,"

That they really try to be friends with all people.

I wondered, "Were these people thinking of people all around the world

And planning better ways of being friends with them

So that men would not have to fight in wars and hate and kill?"

I felt like praying, and I said, "O God, help us to learn

A way of peace and happiness for all."

It was hushed and quiet in the meeting house.

I found I liked worshiping God in that way.

Somehow the silence made God seem very near;

It was easy to talk to God and worship him in that quiet room. (H.M.S.)

LEADER: In the Bible we find these verses about being quiet and thinking of God.

Three juniors will read them for us.

SCRIPTURE: Psalm 46:10a; Habakkuk 2:20; Job 37:14.

LEADER:

We are going to have a time of silent prayer. Before we bow our heads for prayer let us think of the things for which we might pray. There must be many things for which we are thankful. There are also ways in which we need to ask God to help us. If we have made mistakes, as we all do, we will want to ask God to forgive us and help us to do right. (Allow time for the children's suggestions.)

TIME OF SILENT PRAYER: (From the children's remarks the leader should be able to judge the time to allow for silent prayer. If the experience is new for the group, a rather short time should be sufficient. Do not attempt to force an adult

experience on children.)

PRAYER RESPONSE: "Hear Our Prayer, O Lord" (Change to "prayers.")

May 25

THEME: *Nature Helps Us to Worship*

FOR THE LEADER: If the weather permits, the juniors might like to plan to hold their worship service on the church lawn or out-of-doors. If this is not possible, arrange a lovely nature worship center in the room. The juniors could bring the things which they think are especially wonderful in the springtime world.

CALL TO WORSHIP: "The Lord Is in His Holy Temple" (sung by group)

HYMN: "With Happy Voices Ringing"

MEDITATION:

WHEN WE WORSHIP OUT-OF-DOORS

Today we held our class out-of-doors

Under the big elm tree:

I liked worshiping God out under the sky.

We sang "This Is My Father's World."

It seemed that this song had been written especially for us.

All nature was singing and ringing with joy:

The birds sang their songs from the trees above;

The breeze made the grass and leaves rustle softly;

How fresh and clean everything smelled! I wanted to take one deep breath after another.

All the colors seemed so bright and clear:

The lawn was such a lovely green; The sky was so blue and the clouds so white;

The azalea bushes were like huge rosy balls of fire;

Even the shadows were lovely as they made dark, sharp patterns on the ground.

We recited some verses from the Bible; Then for a few moments we just sat quietly

And thought of the most wonderful thing God had made.

With all that beauty around us It was hard to know what was the most wonderful of all,

But it was good to think about it and talk about it.

I'm sure each of us felt very happy inside,

And, somehow, we felt very, very close to God;

Yes, I loved worshiping God in his out-of-doors. (H.M.S.)

HYMN: "This Is My Father's World"

LEADER:

For our scripture several juniors are going to read nature passages from the Bible. After each reading we will pause for a moment of silent thought. Then we will all respond by reciting the verse found in Psalm 86:12.

SCRIPTURE AND RESPONSE:

1st Reader: Genesis 1: 1, 11, 12, 29, 30

Moment of Silence

Response: Psalm 86:12

2nd Reader: Deuteronomy 33:13-16

Moment of Silence

Response: Psalm 86:12

3rd Reader: Psalm 104:13, 14, 24

Moment of Silence

Response: Psalm 86:12

4th Reader: Psalm 148:1-5

Moment of Silence

Response: Psalm 86:12

HYMN: "For the Beauty of the Earth"



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Dept. 53

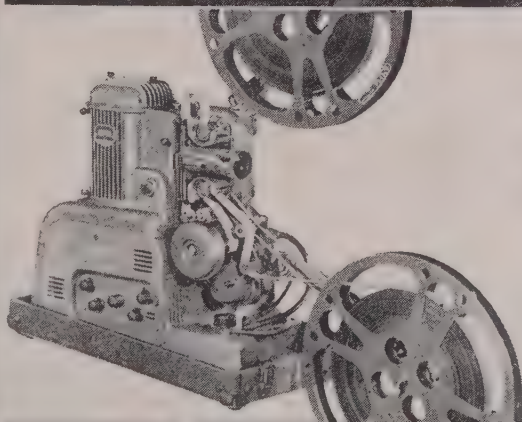


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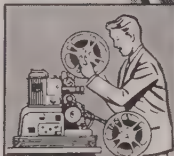
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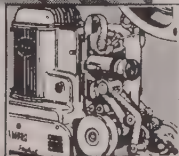
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Junior High Department

by Josephine Z. Nichols*

THEME FOR MAY: *My Share*

TO THOSE WHO PLAN THE WORSHIP:

Here are some of the thoughts we are holding for this month in our worship planning: I know I am a part, an important part, of Christ's plan. I want to grow in Christian development and I want to show that this is so. I can do this by my efforts as one person, if I "dare to be brave," dare to live right and to throw my weight on the side in which I believe. Also I can do my share not only through myself, but also through the Christian family in my home, through my church group and the world fellowship.

Our topics in May are going to be then *My Share* (1) as a person (2) as member of a family (3) in the church (4) in the world.

May 4

THEME: *As a Person*

HYMN: "Dare to Be Brave, Dare to Be True"

RESPONSIVE CONVERSATION:

Leader: We've sung, "Dare to be brave, dare to be true." What do the words mean to you?

First Junior High: They mean responsibility to me. I'll have to try to be some of the things I've sung.

Leader: "Why?"

Second: I think each person counts.

Leader: The scripture readings will give us reminders of the fact that Jesus called individuals and entrusted his work to the few then and forever.

SCRIPTURE: (Several members read) Luke 9:23-27; Matthew 4:18-20; Luke 10:1; Matthew 28:16-20.

STORY: "Here Is Roy" (at end of this service)

POEM: "To one who doubts," (at end of this service)

Leader: When will you help? Who wants to answer?

Third: The answer ought to be "each of us, all the time." Each of us should say, "I'll dare to be true."

Leader: Say it then, if you feel that way.

All: (Read the hymn, "Dare to Be Brave, Dare to Be True") [Read together, either putting in "I" and "we" before the clauses and changing "your" to "our," or say before beginning to read in unison: "We promise to do the things suggested by this hymn. They are not just strong statements, they are the things that we, members of this group, promise to do."]

Leader: When will you start to do what you have just promised?

Fourth: Right away, now, immediately!

Leader: Do all of you promise to start at once on this taking of your individual responsibility?

All: We do.

PRAYER: Our Father, we pray for strength to be brave and true. We know that on each of us rests the responsibility for your work. Give us the reliability and

the insight to be good Christians. Hear us as we pray our Lord's Prayer, "Our Father, which art in . . ."

Leader: Here is the hardest question. How will you start? What will you do?

Fifth: We have to start through our own individual actions. Each of us has to try to act "brave and true."

Sixth: We can try to "be brave and true" in our dealings with other people.

Seventh: Daily with our friends.

Eighth: Daily in our own homes.

Ninth: Daily in our neighborhood.

Tenth: And all the time in planning for the carrying on of our church here and throughout the world.

Leader: Promise that you will do the best you can to be "brave and true" for the coming week.

All: We promise.

DEDICATION HYMN: "I Would Be True" or "I Love Thy Kingdom, Lord."

CLOSING CIRCLE: Unison Reading of hymn, "Let Not Thy Hands Be Slack" or Jude 24.

STORY:

HERE IS ROY

Here is Roy. He was never a brown-nose, a stuffed shirt or a teachers' pet. People liked him and knew he would not let them down, but he never did more than avoid the mistakes of junior high-school. He hurraed for his pals when everyone else did; he helped when it was no skin off his nose to do so.

Then something happened. Some folks would call it a conversion. Others might call it a complete change in values. You might call it a right-about-face. Roy called it "moving over on the scales." Let Roy tell you about it.

"I used to stand at the place on the scales where they just balance. I didn't tip them on either side. I never did anything very wrong but I never did anything of any real account. If I was asked to take an assignment I took it; if I could get out of one, I was glad. I never volunteered. I was content, but not happy. I was mildly willing about a lot of things, but never 'hep' to anything.

"Then something happened to tip the scales. I was elected to go to a camp conference. I didn't especially want to go, but I didn't refuse. 'Easy do' was my method. At the camp I heard a girl not much older than I tell why she wanted to train to go to some foreign country as a nurse. She said, 'If people everywhere cared about each other, they'd understand each other, and if they understood each other, they'd love each other. Then the kingdom of God would come.' She said, 'I pray for His kingdom to come, but I don't act as though I want it. If I do want it, I have to show that I do.'

"Well, that made sense to me for her. I thought about how she put what she believed to work. I agreed with her, but only on the cuff.

"Then suddenly (I missed a lot of what she said, because I was listening to myself!) I heard her say 'All you who come to a church camp come because you too think these thoughts.' (I sure didn't! or did I? I just didn't think, period.) Then said she, 'The very fact that your group sent you makes you a responsible person to your group. When you go home, you must have clear, concise information to take back to them. You must know what

you think and why and back it up with lots of information.'

"At first I laughed to myself. 'Ha! Ha! She doesn't know me! Funny.' Then I stopped laughing and said, 'I don't know myself very well either.' Then I began to ask some questions of myself. 'Was I a Christian? How come? Did it make any difference? Suppose all junior highs were as unconcerned as I was? Why did the gang send me? Then I talked to that girl. I began to take in what I heard at the camp sessions. I gathered information. I even read—a little. I entered discussions without being asked. I volunteered my skimpy little ideas and got big ones in return.

"For the first time in my life I saw that one person counts and that that person was Roy. I was always willing to say the other fellow counted, but now I saw that the guy who counts is mainly your own self. At least to me. For where I can't do a lot about some of the rest of you, I can do a lot about me and my influence. 'Influence,' that's a funny word for me to use.

"Well, there it is, gang. Laugh it off if you can, but I don't think you can. Pretty soon you'll see that every Bob or Jo or Jane has to get off the middle of the scales and put his or her weight on one side of the balance. Which side will you tip? Now you know what side I will weigh in on. Here is Roy."

POEM: "To one who doubts the worth of doing anything if you can't do everything"

You say the little efforts that I make will do no good:

They never will prevail
to tip the hovering scale
where justice hangs in balance.

I don't think
I ever thought they would.
But I am prejudiced beyond debate
in favor of my right to choose
which side
shall feel the stubborn ounces
of my weight.

—BONARO W. OVERSTREET¹

May 11

THEME: *As a Member of a Family*

TO THOSE WHO PLAN THE WORSHIP:

This is Mother's Day, but it is also the opening day in what is called National Family Week. Although we all want to honor mother, many people feel that mother can be more honored by help and appreciation throughout the year than by an excess of recognition on one day.

Perhaps the biggest thing that any family can do to show its members, including mother, real consideration, is to live together in friendliness, to respect the rights of each other and to enjoy every one from the oldest to the youngest. Not to make any one member a dictator is surely important too, if you believe in the theory of a Christian democracy as the Christian way of life.

HYMN: "O Happy Home"

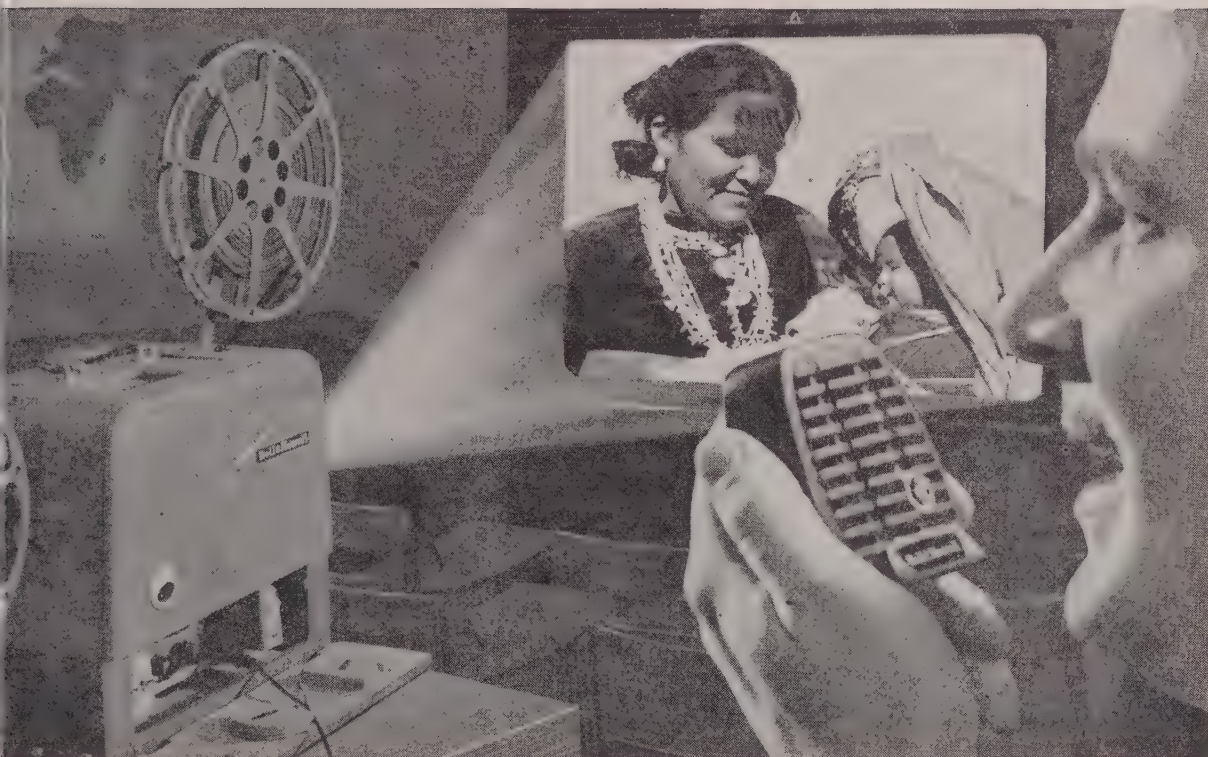
INVOCATION: "O God, who created men and women and boys and girls and our instinct for family life, bless us as we live together in Christian family groups. Help us who believe in the Christian democracy to build our home in that pattern. Amen.

LEADER: (Give summary of the opening paragraph above, for this service.)

SCRIPTURE: Fifth Commandment, Exodus 20:12 and King Lemuel's praise of the

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*Curriculum writer, Columbus, Ohio.



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woman in the home, Proverbs 31:10-31.
 HYMN: "There Is Beauty All Around"
 STORY: "Amothering" (At end of this service)
 HYMN: "Faith of Our Fathers, living Still"

BENEDICTION:

Leader: Let each person think of his own family and his relationship with them as we repeat the benediction together: "Jehovah bless thee and keep thee, Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace." Amen. (Numbers 6:24-26.)

STORY:

AMOTHERING²

Marjory and her brother Dick had been discussing their plans for preparing the Sunday dinner for Mother's Day.

Dick said: "I'll help you get this Sunday dinner because you want to do it,

Marjory, but I won't wear a white carnation or a red rose or anything in my buttonhole. That is just silly. It's expensive and the folks who sell flowers make a good thing out of it, and. . ."

"Now, now," said Daddy. "Don't blame the florists too much. Miss Anna Jarvis, who suggested the idea of celebrating Mother's Day, thought it would be nice to wear a flower in honor of her mother. A year or two later some one suggested that all who were honoring mother on that day wear a flower. Then some one else suggested that those whose mothers were living wear a colored flower and those whose mothers had died wear a white flower. Naturally if everyone wants flowers on a special Sunday they become scarcer than usual and the price is forced up.

"I can see what Richard means," went on Daddy. "He doesn't want to show off, but I don't believe he knows how this custom began. It goes way back in history. We find that several hundred years ago young folks who were bound out to work in factories or on farms in England were allowed a Sunday in the spring of the year on which to make a trip home and see their mothers. They were said to go 'amothering' that day.

"They had little to take to their mothers. Their hire was usually paid by the quarter or year and it was very small. They could not buy an expensive present. I believe that the flowers they took their mothers were just picked by the way, some of the first flowers of spring, much as we might pick a spray of forsythia or lilacs in the yard and carry them happily to Mother to show her that spring had really come.

"It was a present for Mother that her child should return home to see her. Mother would make up a big cake for the home-coming children. It was rich with spices and full of eggs. The child who came 'amothering' was given a good big piece and perhaps another to carry away with him. Each side took part in the festivity."

"I like that better," said Richard.

May 18

THEME: *In the Church*

TO THOSE WHO PLAN THE WORSHIP:

Some young people think that attending church makes one a good church member. More are coming to the belief that an honest church member has to take part in many ways to be a really good one. Group membership entails responsibility. You will probably come to the conclusion that you are supposed to be not only a "joiner" but also a "mixer" and a "doer." In this service there is a chart which gives a profile of the Christian group member. You may have to discuss the questions involved and some of them may call for some argument. Why, for instance, are you a better Christian in the community, which includes your church, if you can "laugh at your own mistakes" or "dress appropriately for all occasions?"

Perhaps you will plan in committee to discuss the profile chart in group meeting. Let those who wish to draw up their own profiles, copy the chart, leaving plenty of space for the numbers at the side. As you draw your profile from dot to dot, it ought not to be completely straight. And we hope that it will tend more toward the number four than the number zero!

Parts of the service are listed. Un-

²Excerpt from article by the writer called, "We Go Amothering," in *Children's Religion*, May, 1942, Pilgrim Press. Used by permission.

scramble them in committee planning; choose your own order of worship.

PROFILE CHART³

Have you ever held one mirror before another, so that you could see a side view of your face? That is one of your profiles. Another kind of profile has been invented by psychologists. You can draw your own. After each item listed below place a dot under 0, 1, 2, 3 or 4. 4 means "always," 3 means "almost always," 2 means "usually," 1 means "seldom," and means "never." Connect your points with straight lines. The result is a profile of yourself.

Willing to share recognition and honor with others. 0 1 2 3 4

Able to lead.

Willing to follow.

Ready to cooperate on equal terms with other members of group.

Ready to listen to other people talk.

Carry a little more than my share of party or program work.

Can be depended on to be where I promised to be on time.

On hand to help clean up. Express appreciation when mothers of friends give party.

Show appreciation by staying till end of party.

Laugh at my own mistakes.

Good-natured about being laughed at.

Willing to put in extra effort to do a paid job just right.

Observe traffic lights and other regulations.

Dress appropriately for all kinds of occasions.

Try to give service as well as have fun in organizations to which I belong.

Attend church services Sunday mornings.

Attend church school Sunday.

Study school lessons.

HYMNS:

"With Happy Voices Singing"

"The Church's One Foundation"

"Jesus, with Thy Church Abide"

"O Master-Workman of the Race"

"Let Not Thy Hands Be Slack"

INVOCATIONS:

Familiar verses that call the group to prayer.

Choric or responsive reading of a favorite Psalm.

Softly played music of a well-known hymn.

BENEDICTIONS:

Closing circle with prayer, benediction remembered or read, singing of a verse of a hymn.

SCRIPTURE:

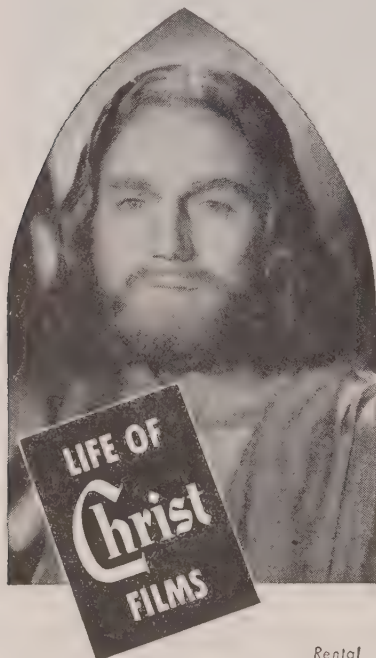
Using reference book or concordance, find "church," "Christians," or other appropriate words.

Look up these readings in your Bible and see if you can find any meaning in them for this subject: Acts 2:41-47, I Corinthians 14:26, Matthew 25:14-30.

PROFILES:

Discussion of them, determination to bet-

³From Ethel Tilley's book *Christians in Our Community*, Pilgrim Press, 1951. Used by permission.



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Jairus' Daughter.....	28 min.	\$8
Woman to Remember.....	28 min.	\$8
Rich Young Ruler.....	28 min.	\$8
No Greater Power.....	24 min.	\$6
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A Certain Nobleman.....	24 min.	\$6
Journey into Faith.....	30 min.	\$8**

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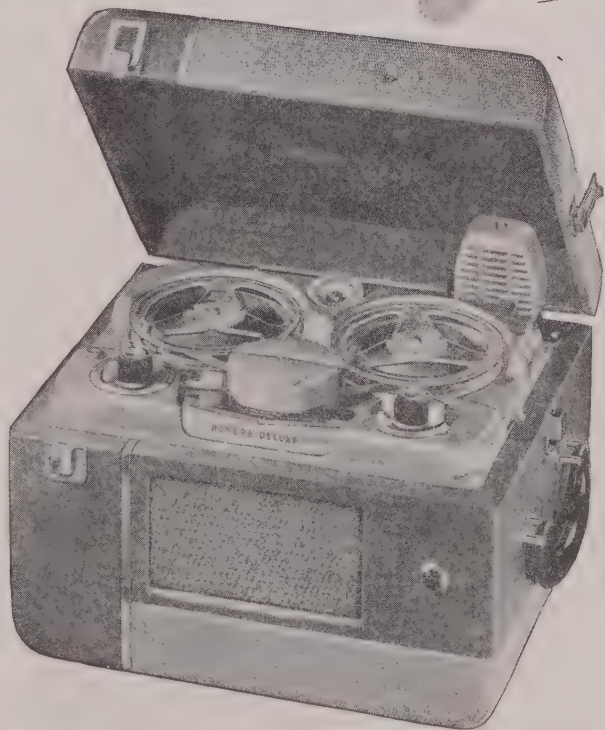
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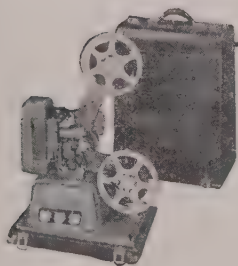
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ter them, and/or dedication of them.

STORY:

If you did not use the story "Here is Roy" on May 4, you may use it today. Some one may retell it.

May 25

THEME: *In the World*

HYMN: "O God of Hosts, with Thy Strong Hand"

INVOCATION: "I desire then that in every place the men should pray, lifting holy hands without anger or quarreling." (1 Timothy 2:8)

HYMN: "In Christ There Is No East or West"

SCRIPTURE:

East and West: Matthew 8:5-13

A World View: Acts 17:22-31

Direction for us: Matthew 28:16-20

READING: (two readers preferably)

THE TRIED AND THE UNTRIED^{*}

The Tried

To build a world of brotherhood by the machinery of war;

To establish fellowship by feeding racial rancor—by keeping the Negro and immigrant "in place";

To use force and violence in guaranteeing

national security;

To dispose of the criminal by a prison system;

To put money first in the purpose of life: and

To be a Christian without following Christ.

The Untried

To build a friendly world by faith and understanding—to put love where there is now hate;

To lead the race toward a juster, wiser, and a more merciful social order, where each individual is evaluated in terms of his true worth;

To fortify the nation by the armaments of faith and the long range canons of love;

To give guidance to those who err and in time redeem the environment of every little child;

To work for the good of all—not for the gain of wealth and

To make an earnest trial of Jesus' Way of Life.

PRAYER: O God, help us to try "the untried." Amen.

HYMN: "God Send Us Men Whose Aim 'Twill Be"

BENEDICTION: one verse of "In Christ There is No East or West"

(This could be read by a mother. If a young person reads it, the next to the last paragraph can be omitted.)

SOLO OR DUET: "Hear Us, Our Father!" (tune *Curfew*, 11.10.11.10.)

Hear us, our Father!

We know thou wilt hear us;

Nor need our voices ascend far away;

Thou art around us, beside us, within us;

Thou wilt attend when we earnestly pray.

Love us, our Father!

We know thou wilt love us;

We are thy children, we turn unto thee;

For all around us, within us, above us,

Proofs of thine infinite kindness we see.

Aid us, our Father!

We know thou wilt aid us;

We are so feeble, and thou art so strong;

Almighty Power that made us and keeps us,

Thou wilt protect us from danger and wrong.

Hear us, our Father!

And help us and love us,

Till more and more of thyself we shall know;

Whether we go to the bright world above us,

Or stay to serve thee in homes here below.

Anonymous

PRAYER:

God, our loving Father, we thank thee for all the church has meant to our lives and to millions of others.

Forgive us for taking so many of its blessings for granted. Put within our hearts deep love, loyalty, and gratitude for its history, its ideals, its gospel and its fellowship.

May we show our love for thy church by finding our place of service so that we may be a part of that force and spirit which gives meaning and purpose to life.

We pray in the spirit of Christ who is the head of the Church. Amen.

May 11

THEME: "One Great Fellowship of Love"

PRELUDE: "Jesus Shall Reign"

CALL TO WORSHIP: Revelation 21:3b-d;

Luke 13:29 (This would be effective if given by a speaking choir.)

HYMN: "For the Beauty of the Earth"

LEADER:

Today we begin the observance of "Christian Family Week." As we continue our series of worship services on the Church, we will meditate upon the idea that the Christian Church is the family of God in one great fellowship of love.

The Christian Church had its beginning in the homes of the early Christians. The gracious hospitality of a happy home was an ideal environment for the early beginnings of the Christian Church. The pattern of a family fellowship is the basis upon which the Christian fellowship is built: God is our father, Christ as God's son is our elder brother; for Jesus said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother."

MEDITATION: May we meditate upon the following thoughts:

The Church is the family of God. (Moment of silence)

The Church is the home of the spirit. (Moment of silence)

WILLIAM HENRY BODDY, D.D.

Senior High and Young People's Departments

by Edith and Oliver Cummings*

THEME FOR MAY: *The Christian Church*

TO THE LEADER: A third objective of Christian education is to "develop in growing persons the ability and disposition to participate in the organized society of Christians—the Church."

May 4

THEME: "I Love Thy Church"

PRELUDE: Hymn tune, "I Love Thy Kingdom, Lord"

WORSHIP CENTER: A miniature village scene having a little church in the center of interest.

CALL TO WORSHIP: "How lovely are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord. Blessed are they that dwell in thy house: they will be still praising thee."

HYMN: "I Love Thy Kingdom, Lord"

SCRIPTURE: Psalm 27:4-11

MEDITATION: "My Church"

"Before I was born MY CHURCH gave to my parents an ideal of life and love that made my home a place of strength and beauty.

In helpless infancy MY CHURCH joined my parents in consecrating me to Christ and His way of life.

MY CHURCH enriched my childhood with the romance and religion and the les-

sons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths MY CHURCH taught became radiant, insistent, and inescapable.

In the stress and storm of adolescence MY CHURCH heard the surge of my soul and she guided my footsteps by lifting my eyes toward stars.

When first my heart knew the strange awakenings of love MY CHURCH taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun would never shine again, MY CHURCH drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me and wooingly she has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and MY CHURCH is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to her heart. She asks my service and loyalty. She has right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

*Dr. Cummings is Minister of Evangelism and Education at the First Baptist Church, Los Angeles, California.

The Church is a fellowship of concerned people, interested in the welfare of one another. (Moment of silence)

The Church is a force of strength and righteousness in the world for building a family of nations. (Moment of silence.)

HYMN: "In Christ There Is No East or West"

Group sings first verse.

SCRIPTURE: Acts: 17:24-28 (If possible use a speaking choir for the scripture readings)

Group sings second verse of hymn.

SCRIPTURE: John 15:12-17

Group sings third verse of hymn.

SCRIPTURE: Galatians 4:4-7

Group sings fourth verse of hymn.

SCRIPTURE: Galatians 3:26-28.

SPECIAL MUSIC: "The Lord's Prayer," by Malotte, or other setting.

CLOSING PRAYER:

"O God, who hast made man in thine own likeness and who dost love all whom Thou hast made, suffer us not because of difference in race, color, or conditions, to separate ourselves from others and thereby from thee; but teach us the unity of Thy family and the universality of Thy love. As Thy son our Saviour was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of the Syro-Phoenician woman, and of a Roman soldier, and suffered his cross to be carried by a man of Africa, teach us also, while loving and serving our own, to enter into the communion of the whole family, and forbid that, from pride or hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. And this we pray through Jesus Christ Our Lord."

Author unknown

BENEDICTION HYMN: "Bless Be the Tie that Binds"

May 18

THEME: "We Lift Our Spirits"

PRELUDE: Hymn tune, *Finlandia*, by Jean Sibelius.

CALL TO WORSHIP: Psalm 25:1a,4,5,20

HYMN: "O Church of God" (This can be sung to the hymn tune, *Finlandia*, which is found in *Hymns for Creative Living*, the *Methodist Hymnal*, and others. (See also note 2, which refers to another hymn using this tune.) The words were printed in the October 1951 issue of the *Journal*, in the service for November 18. This hymn would be effective as a male quartette.)

RESPONSIVE READING: "We Lift Our Spirits" (The responses may be given by individuals.)

Leader: We lift our spirits to thee, O God.

Response: "God is a spirit, and they that worship him must worship him in spirit and in truth."

Leader: We lift our discouraged spirits to thee, O God.

Response: "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Leader: We lift our doubting spirits to thee, O God.

Response: "Who shall separate us from the love of Christ? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus.

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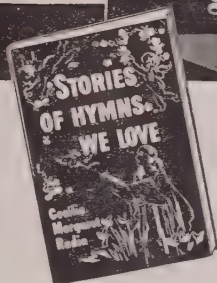
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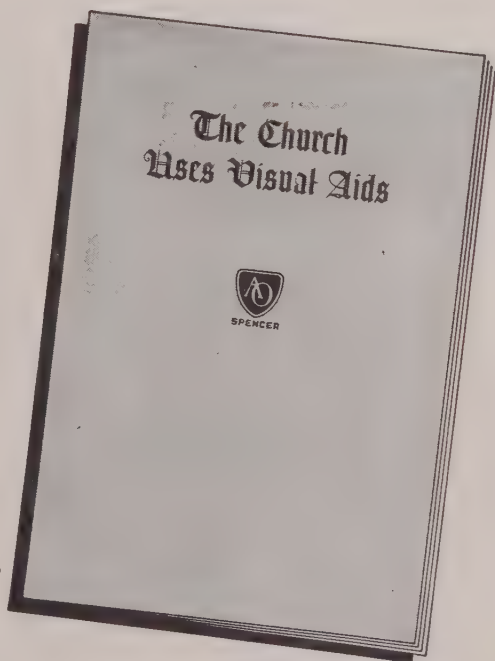
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Leader: We lift our tempestuous spirits to thee, O God.

Response: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Leader: We lift our tired spirits to thee, O God.

Response: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

POEM:

I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Saviour true;
No, I was found of thee

Thou didst reach forth Thy hand and mine enfold;
I walked and sank not on the storm-vexed sea;
'Twas not so much that I on thee took hold
As Thou, dear Lord, on me.

I find, I walk, I love, but O the whole
Of Love is but my answer, Lord, to Thee!
For Thou wert long beforehand with my soul;
Always Thou lovest me.

—Anonymous

SPECIAL MUSIC: "Take Time to Be Holy"
(Duet or quartette)

MEDITATION: "How Should We Go to Church?"

Getting the most out of church worship is an art. At times we go away from church saying: "I came seeking help but found none." The fault is usually in our own failure to practice skillfully the art of worship. If we are to receive we must share and prepare.

We will find satisfying spiritual experiences if we come to church expectantly.

There are always positive elements in a worthy service. The fellowship of friends, the moments of silent meditation, the lovely strains of the organ, the beauty of the sanctuary, or flowers at the altar. If we expect inspiration we will not often be disappointed.

We will find satisfying spiritual experiences if we come to church receptively.

We need to pray, upon entering the sanctuary, that our hearts may be sensitive to the message and meaning of the prayers, scripture, music and sermon. We need to open our hearts and minds so that we may receive new ideas, thoughts and experiences.

We will find satisfying spiritual experiences if we come to church expecting to participate.

We cannot be passive if something is really going to happen to us in the worship. We must participate in prayer, song and meditation.

We will find satisfying spiritual experiences if we come to church purposefully.

We need to recognize that we have spiritual needs, and come with a conscious purpose to seek and to know God's will for the coming week. "Seek ye the Lord while he may be found; call ye upon Him while he is near," says the scripture. And we will

find he has heard our call and fulfilled our needs. We will discover that we have actually experienced the true worth of worship.

PRAYER:

Heavenly Father, teach us to take time to be holy. May we sense thy holiness and learn how to test our lives by thine. May our minds be eager to seek thy truth, our imaginations purged with thy purity and beauty, our hearts wide open to thy love. May our supreme desire be to do thy will and fulfill within ourselves thy purposes for us and for thy world. May we learn how to worship thee in spirit and in truth. In the name of Christ we pray. Amen.

May 25

THEME: "I Will Build My Church"

PRELUDE: "The Church's One Foundation"

WORSHIP CENTER: Place several bricks one upon the other, with a trowel, to suggest building. As a background use an attractive picture of a church from a magazine or calendar.

CALL TO WORSHIP: "Behold, I build an house to the name of the Lord my God, to dedicate it to him . . . and the house which I build is great: for great is our God . . . But who is able to build him a house, seeing the heaven and heaven of heavens cannot contain him?"

HYMN: "The Church's One Foundation"

SCRIPTURE: Ephesians 2:19-22; Matthew 16:13-20

MEDITATION: "The Living Church"

1st Voice: Christ said: "Thou art Peter, upon this rock I will build my church," not as a first of a hierarchy but as a type of common man, "I will build my church out of people."

1st Voice: "In the House of Life, I saw an altar, with candles aglow and a cross thereon. And as I bowed in reverence and closed my eyes, I beheld the Living Church.

2nd Voice: The walls were not of brick and stone, but of dedicated wills held together with the mortar of mutual dependence and common commitment to the Best yet revealed.

1st Voice: The windows were not of stained glass, but of multi-colored dreams, hopes, and aspirations, through which there came the vision of infinite beauty that shone with the broken brilliance of a thousand suns.

2nd Voice: The towering pillars and the vaulted arches were not of stone or steel, but of far-reaching arms lifted in prayers innumerable and intermingling.

1st Voice: The long aisles were not carpeted with velvet runners, but with temptations trampled under foot, and good resolutions kept.

2nd Voice: The doors were never shut. They were wide open with welcome to all humanity; saints and sinners, rich and poor, black, brown, yellow, and white—"whomsoever."

1st Voice: The altar was not of carved wood, but of penitent hearts, ashamed of their sins, made strong with the sense of forgiveness.

2nd Voice: The pulpit was not a dais for the declaration of dogma, but a place of light and fire whence came forth flashes of truth and the impact of power.

1st Voice: The Holy Book was a single volume held aloft on a lectern, but all life studied unashamedly, tested daringly, experienced deeply, comforted tenderly, challenged constantly.

2nd Voice: The music was not compounded of organ and voices, but of consecrated leadership and well-developed diversities, all harmonized into the matchless melody of creative cooperation.

1st Voice: And the warmth of the Living Church, wherein all glowed with radiant vitality, came not from furnace and fuel, but from obedience to him who saith: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself."

—HENRY HITT CRANE¹

LEADER: As we think of our church may we ask ourselves, "How may I render service that will make my church a stronger church?" Shall we make the following commitment our own?

I WILL BUILD MY CHURCH

Every Christian is called of God to serve.

Every worker is called of God to prepare.

The Church of God needs the dedicated devotion of children, the enthusiasm and creative imagination of youth, the stability and strength of maturity.

It must have the best which I am able to give; therefore—

I will build my church by attending its services regularly.

I will build my church by bringing others.

I will build my church by giving to its local and world-wide mission.

I will build my church by praying for its work.

I will build my church by serving as a teacher or leader.

I will build my church by representing it worthily in my daily life.

I will build my church by discovering and doing the will of Him who is the Head of the Church.

PRAYER: O God, the Master Builder, help us to be diligent apprentices of thine. Make us eager to learn how to be good builders of thy Church. Help us to use the very best quality of materials and the highest skill as we build for thee. May our workmanship be efficient and effective. We pray in the name of him who is the "Builder of life divine." Amen.

SPECIAL MUSIC: (Quartette) "We Would Be Building"²

BENEDICTION:

May the love of God unite us,
May the joy of God inspire us,
May the peace of God enfold us,
May the long-suffering of God sustain us,
And may the blessing of God,
Father, Son and Holy Spirit,
Rest upon us and remain with us,
Today, and all through the week. Amen.

—Source unknown

¹Dr. Crane is minister of the Central Methodist Church in Detroit. This meditation appeared in the *Treasury of the Christian Faith*, compiled by Stuber and Clark from materials from various sources, none marked copyrighted.

²This hymn, set to the tune *Finlandia*, is in practice an official hymn of the UCMY and should be available to members of your group. It is printed in the Appendix of *The Church School Hymnal for Youth* published by the Westminster Press. It is also the first hymn in the small collection *In Harmony*, published by the Division of Christian Education, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois. 30c a copy.

With the New Books

Film and Its Techniques

By Raymond Spottiswoode. Berkeley and Los Angeles, University of California Press, 1951. 516 p. \$7.50.

An unexcelled book on the various steps involved in producing 16 mm motion pictures—dealing primarily with documentary types. This reading is a “must” for all religious leaders seriously interested or involved in the church use of motion pictures. Individual chapters are devoted to the camera, the cutting room, the library (stockroom), animation, the laboratory, color, sound, and studio techniques.

The first chapter is a marvellously clear and succinct “overview” which tells the reader in a general way what will follow in the rest of the book, and how the various facets (chapters) belong to each other.

Certain incidental accoutrements of this book are almost as important to the religious educator as the main course. For example, the last chapter, “Things to Come,” is quite stimulating; the glossary is complete and highly usable; and the bibliography lists basic books—in English, French, and German. This book would make an excellent basic text for classes on 16 mm film productions in seminaries, A-V workshops, and universities.

ELMER G. MILLION

Changing the Attitude of Christian Toward Jew

By Henry Enoch Kagan. New York, Columbia University Press, 1952. 155 p. \$2.75.

It will be a startling, new idea to many workers in the field of interfaith activities to realize that the traditional methods have not made the hoped for contribution to better inter-group relations. Dr. Kagan's study provides a verifiable basis upon which a rethinking of interfaith programs can be made. Because he was able to set his experimental work in the natural atmosphere of Youth Conferences under the sponsorship of denominations with on-going educational programs, this work is a significant study for the Christian Church.

Assuming that his methods of testing and verifying are acceptable to the social scientist, the book demonstrates conclusively the complete acceptability of what Dr. Kagan calls “the direct method” of study and action in effecting attitudes. Tests used show that Christian teaching, when handled without a sympathetic approach to others, can actually stimulate anti-semitism. Dr. Kagan discusses not only the role of religion in creating anti-Jewish feelings, but also the potentialities within religion for reducing prejudices.

The book presents a study of the use of three methods in changing the attitude of Christian toward Jew. The first is the indirect method, and the popular and traditional one now employed between the groups. The second is the direct method

which he demonstrates as being the most effective in correcting wrong attitudes. The third is the focused-private-interview method which has greater merit than the first but is not equal to the accomplishments resulting from the second method.

All individuals who determine and create interfaith programs should read this study of an actual experiment in methodology. Dr. Kagan points out that educators and clergymen who are frequently called upon to participate in interfaith programs should become acquainted with the new techniques in group dynamics which offer a more effective therapy for improving Christian-Jewish relation.

WILLIAM H. VASTINE

Ecumenical Foundations

A History of the International Missionary Council and its Nineteenth Century Background.

By William Richey Hogg. New York, Harper and Brothers, 1952. 466 p. \$5.00.

Here is a Ph. D. thesis that really deserves publication! Too many are best relegated to dusty archives. The title may not be a popular one, for the word ecumenical is still unknown to the rank and file, but it is an accurate one. The foundations of the modern ecumenical movement were, par excellence, in the foreign missionary enterprise. So, any definitive history of the International Missionary Council—the principal embodiment of the ecumenical spirit in the missionary movement—would set forth, in due course, the foundations of the total ecumenical movement.

Dr. Hogg has done a splendid job. He was a pupil of Dr. Kenneth Latourette and had already collaborated with his mentor on a book reporting a meeting of the Council. The present work shows the same kind of careful scholarship that characterizes Dr. Latourette's writings. It is not, in spite of its scholarly nature, too “bookish” but that it can be enjoyed by anyone who is concerned with the subject of Christian unity.

Recent years have seen the publication of histories of the World's Student Christian Federation and the World's Y.W.C.A. (that of the Y.M.C.A. was done much earlier). Now that we have this fine history of the International Missionary Council, the story of all the great branches of cooperative Christianity on the world level will be complete when the history of the World Council of Churches—now being written—is published.

PAUL G. MACY

The Nursery School

By Katherine H. Read. Philadelphia, W. B. Saunders Company, 1950, 1951. 264 p. \$3.50.

In this book, the nursery school is considered as a laboratory for helping the reader understand people: children and adults; others and self.

Nursery school program, teaching, methods, and equipment are all treated in such a way as to give practical help to anyone who works with preschool children. The book's most distinctive contribution, however, lies in its interpretation of the basic place of feelings in human development. Building feelings of confidence and adequacy; learning to handle negative feelings—these are seen as major tasks in the educational process. While one section of the book is devoted to a lucid and practical interpretation of the importance of these tasks, their implications form an important thread of thought throughout the entire volume.

Emphasis is given to the importance of the feelings of adults, as they work with children, as well as to the feelings of the children themselves.

Relationships between children and adults, between children and children, and between teachers and parents are considered.

The Nursery School makes a vital contribution to our literature, not only in the nursery school field, but for all those interested in better understanding of people at all ages. It not only sharpens the reader's awareness of some of the most basic needs in human development, but points to practical ways of meeting these needs.

MARY E. VENABLE

The Churchbook

By Gaines S. Dobbins. Nashville, Broadman Press, 1951. 248 p. \$3.00.

If I were a pastor again, I should want to read this book for a quick review of many things which the church ought to do.

The reader should keep, very definitely, in mind, two cautions. First, the book is strongly denominational. Page after page refers to beliefs, polity, organizations and program of the author's denomination. Readers of other denominations will need to do a great deal of adapting.

Second, the book covers a wide range of subjects and therefore treats none of them exhaustively.

The book will be useful to pastors and lay workers in Southern Baptist Churches and to pastors in all denominations. It will suggest many ideas and procedures that may be adapted in any denomination. It will help the pastor to determine the weak points in his church program so that he may focus further study and planning on them.

LEE J. GABLE

Security for Young Children

By Elizabeth W. Campbell. Boston, Pilgrim Press, 1952. 112 p. \$1.25.

This guide for teachers and parents of nursery children relates everyday experiences to religious growth. It shows how basic are feelings of security in the development of a whole and healthy personality; and how religiously significant are those experiences which build security.

Some of the factors contributing to security which are treated are: personal relationships, good equipment, satisfaction

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Reports of children's actual conversations and experiences, together with illustrative photographs, add interest and authenticity to the booklet. Parents, teachers, and church school administrators will find it thought-provoking and practically helpful.

MARY E. VENABLE

Life's Meaning

By Henry P. Van Dusen, New York, Association Press, 1951. 244 p. \$2.50.

This is a revision and expansion of Dr. Van Dusen's book published in 1926, *In Quest of Life's Meaning*. It comes with all the freshness of a new book, however, so that even those who read the former will welcome the revision.

Dr. Van Dusen has an unusual capacity for writing of profound questions in simple vocabulary, and conversational style; and this book sounds almost like a letter to a student held in warm affection.

Early in the introductory chapter Dr. Van Dusen says, "The mind's desire for explanation, the life's desire for completion—these . . . are the two basic yearnings of our being. Light on the mystery of life, power for the mastery of life—these are what we want." Then he proceeds to help the reader "look at religion as it is likely to appear most spontaneously in day by day experience, the life of youth."

Informally and without the slightest dogmatism, Dr. Van Dusen leads us for the clues to reality and to life's meaning to the simple but authentic experiences which, if regarded with sincerity, bring us to profound conclusions about life, its beginnings, its meaning, the Master of Life, the church, obstacles to belief, and about the living of it.

These are the persons who should read this book: (1) All students who want to move out of a negative approach to religion into a reasonable understanding of life; (2) all teachers and leaders of children and youth who want to teach out of the overflow of confident understanding instead of merely passing on secondhand teaching; (3) all who cling to their faith but are not quite sure why they believe, or what; and (4) all who enjoy reading what one has to say who observes carefully, probes deeply and reports honestly about *life's meaning*.

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How to Be a Transformed Person

By E. Stanley Jones. Nashville, Abingdon-Cokesbury Press, 1951. 364 plus xv p., \$1.50.

Dr. E. Stanley Jones' inspirational writings need no explanation. His daily help for gaining a transformed life are full of practical suggestions as well as spiritual

insight. This small book contains a Bible reference, a reading, a brief prayer and an affirmation for each day for fifty-two undated weeks. It is suitable for either private or family devotions.

LILLIAN WILLIAMS

Our Children and God

By Mrs. Clarence H. Hamilton, Indianapolis, Ind., The Bobbs-Merrill Company, Inc., 1952. 218 p. \$2.50.

Our Children and God is inspiring reading for parents. Its twelve chapters include a generous amount of information current in family life education. But the chief value and unique service of this book for Christian leaders does not derive from its factual content, helpful as that may be. With a quality almost mystical, Mrs. Hamilton interprets the spiritual significance of common family relationships with such sensitiveness that many families will be led to see new, nobler potentialities in their own living together.

A number of universal family situations are presented through case histories which, besides being intensely interesting little stories, are religious biographies that show how death, childbirth, married love, etc., actually brought about a deepening of Christian faith and love. Typical is an excerpt from a note written to her mother by a bride of several months, "For the first time I feel as if I really were a child of God for I have a good feeling toward everyone and I'd like to do something, something hard to do, to help bring about peace and world friendship. . . This I cannot understand unless it is that loving so much makes you really a child of God who is the Father of all."

Those who plan meetings and programs for families in the church will find very helpful the profound insights which Mrs. Hamilton shares with her readers. Sometimes she is justifiably critical of certain efforts and materials of the church family life program. Her fundamental point of view is abreast of the best in present-day church thought regarding the family. *Our Children and God* would be a valuable addition to the church library or parents' bookshelf.

RICHARD E. LENTZ

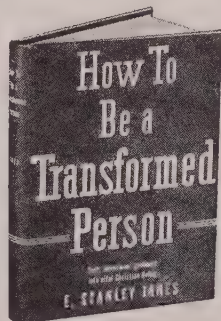
For Better or Worse

By Morris L. Ernst and David Loth. Harper & Brothers, New York City, 1951-1952. 245 p. \$3.00.

A million people annually are affected directly by divorce in the United States. The failure of many of these marriages could have been prevented by sound counseling and education before and after the wedding. The great majority of divorced persons find that divorce creates new problems more difficult of solution than those of their marriage; so they often regret deeply having terminated their family relationships.

For Better or Worse is a fresh approach to the problems and issues involved in the foregoing statements. Through many actual case histories, Morris L. Ernst and David Loth, who have had several decades of first-hand experience with divorce problems, present a challenge to those who

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seek the enrichment of the American family. This book is interesting and stimulating. Ministers, church visitors, adult teachers will find in *For Better or Worse* many helpful insights in dealing with the problems of their constituencies and in providing leadership for the youth and adult program of the church.

RICHARD E. LENTZ

A Sex Guide to Happy Marriage

By Edward F. Griffith. Emerson Books, Inc., 1952. 352 p. \$3.00.

By several professional marriage counselors, this is regarded as the best book of its kind. It covers all periods of married life and many aspects of the relationship. Its information is scientifically sound and up-to-date.

Particularly helpful to the leaders of the church who deal with marriage problems will be the extensive classified bibliographies and the geographical listings of family counseling services. It should be pointed out, however, that neither this book nor these agencies deal with religious aspects of marriage. Church counselors therefore will wish to use *A Sex Guide* with other guidance material and to select

lect referral agencies with care.

Ministers, youth leaders, and directors of Christian education will find this a helpful addition to their library.

RICHARD E. LENTZ

The Whole Armor

By Faith Baldwin. New York, Rinehart and Company, Inc., 1950.

A popular novelist writes the story of a New York minister "who might have been successful in any profession but happened to choose the ministry." The reader feels he has lived with the young minister through his struggles, not only in the church but in his personal life as well. Admirers of Miss Baldwin will find this delightful reading.

JUNE JOHNSON

Beginning the Day

By Henry M. Edmonds. Nashville 2, Abingdon-Cokesbury Press, 1951. \$1.00.

An understanding heart, deep spiritual conviction and a simple poetic style combine to make this book of prayers a real help to begin each day of the year.

With a background of serving Presbyterian pastorates in Alabama and Florida, Dr. Edmonds provides prayers for the editorial page of the *Birmingham Age-Herald*. Prayers in this book were selected, appropriate for each day of the year, from this group of daily prayers.

HELEN CANTLEY

Book Notes

Between Two Centuries. New York, Association Press, 1951. 209 p. \$2.00. A complete and interesting report of the great Centennial International Y.M.C.A. Convention held in Cleveland in June 1951. Contains the story of the Convention, condensed texts of addresses, messages from overseas organizations, pictures, etc.

PETERSON, RUSSELL A., *The Synoptic New Testament.* Boston, Meador Publish-

ing House, 1951. 159 p., \$2.50. A Lutheran minister and theologian presents a new harmony of the Gospels, including John, in a running narrative, using a new translation from the Greek.

GLENN CLARK, *God's Reach.* Minnesota, Macalester Park Publishing Co., 1951. 223 p., \$2.50. An expansion of Dr. Clark's existing theory of growing "dimensions" of Christian faith and power.

WESSON, ELIZABETH MATTHEWS, Compiler, *Bible Readings for School and Home.* New York, Harper & Brothers, 1951. 35 p., \$60. A good listing of Bible passages intended to be read without comment by teachers in the public school system. Also appropriate for home use.

ANDERSON, THOMAS, *Estate of Glory.* Atlanta, Georgia, Tupper and Love, Inc., 1951. 104 p., \$2.75. A religious book, beautifully printed, designed especially for gift purposes. It contains short essays giving encouragement and confidence to the "Aristocracy of the Indispensable Ones."

BALES, JAMES D., *Atheism's Faith and Fruits.* Boston, W. A. Wilde Co., 1951. 176 p. \$2.25. An examination of atheism, pointing out that in both its affirmations and its conclusions for conduct, it is a system without real foundation and without hope.

SCHOFIELD, JOSEPH A., Jr., *53 Object Sunday Talks to Children.* Boston, W. A. Wilde Co., 1951. 190 p. \$1.75. Talks based on the doubtful assumption that children will make the carry-over from an extraneous object, such as a balloon, to an abstract concept, such as God's love for his children.

BARNETT, STELLA O., *How to Make Chalk Talk.* Westwood, N. J., Fleming H. Revell Co., 1951. 96 p. \$1.75. A curious combination of directions for making pastel pictures with accompanying quoted essays on religious topics.

CUSHMAN, RALPH SPAULDING and EARL, ROBERT, *Ye Shall Receive Power.* Nashville 4, The Upper Room, 1951. 127 p., \$35. Comments, anecdotes, prayers, poems, creeds, etc., to remind church members of their Christian covenant.

CARSKADON, THOMAS R., *How Much Do You Know About Alcohol.* New York, Association Press, 1951. 31 p., 10c. A small pamphlet, factually written, giving common opinions and actual facts about beverage alcohol. Useful for youth and adult groups.

KEAN, CHARLES DUELL, *The Inward Cross.* Philadelphia, Pa., The Westminster Press, 1952. 61 p., \$1.25. In eight brief chapters (sixty-one pages), Mr. Kean brings to his readers some deep insights into the Christian faith. As Christian educators we can well meditate long and seriously on the various elements of this significant contribution to Lenten reading.

Westminster Historical Maps of Bible Lands, edited by G. Ernest Wright and Floyd V. Filson. Philadelphia, The Westminster Press, 1952. \$1.00. Sixteen colored maps, size 5 x 7½ inches, taken from the popular *Westminster Atlas to the Bible*. Also a map index of place names. This is a convenient and very useful pamphlet for church school teachers and students.

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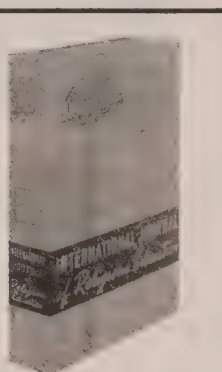
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What's Happening

Annual Meeting of Education Division---a Summary Report

by Frances D. Heron

CHICAGO, Ill.—One year old—and getting steadier on the feet every day, thank you! And what a big first birthday celebration—some 1,500 people coming and going for almost a whole week! But why shouldn't a child do well with forty parents on the job?

The forty parents are the boards of education of that many Protestant denominations in the United States and Canada. Their healthy offspring is the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A., which was organized in December, 1950 by the merger of the International Council of Religious Education and eleven other agencies. The Division of Christian Education held its second annual meeting, following a full year of life, February 12-16 in Columbus, Ohio.

During the first three days professional workers in religious education divided into sixteen interest sections to lay plans affecting the training, activities and lesson materials of 27,000,000 church school pupils. The last two days were given over to business sessions of the 650-member Division Assembly.

High point of the conference, about which discussion centered, was the forthcoming publication next September 30 of the completed *Revised Standard Version of the Holy Bible*. (The New Testament appeared in 1946.) At a mass meeting Tuesday evening, February 12, a gathering of 2,200 heard a portion of the newly revised Old Testament—Isaiah 40—read in public for the first time. They saw Otterbein College confer an honorary degree of Doctor of Humane Letters upon Dean Emeritus LUTHER A. WEIGLE of Yale Divinity School, chairman of the Standard Bible Committee.

They listened to DR. ROY L. SMITH, publishing agent of The Methodist Church, as he praised the historians, archeologists and scholars through whose efforts "we are beginning to catch glimpses of Bible characters as they stand revealed in modern light as actual crusaders involved in desperate struggles in behalf of a decent and righteous world."

In recognition of his administrative leadership in connection with the Bible revision, DR. ROY G. ROSS, retiring executive secretary of the Division of Christian Education, was awarded the honorary degree of Doctor of Divinity by Otterbein College.

There was unanimous agreement throughout the conference that if the *Revised Standard Version*, even with its clear and meaningful language, is to be used effectively, ministers and Sunday school teachers "must not be optimistically content with superficiality and mediocrity in

memoration, urged churches to make use of this mission emphasis in all their educational groups. An anniversary program for general circulation is being prepared. One goal of the celebration is to inspire the contribution of \$100,000, to undergird interdenominational mission work.

From the Missionary Education Section came a motion calling upon the National Council of Churches to arrange for a conference to study racial segregation in American churches. The recommendation was approved by the Division Assembly. Backers said, "The time has come when Christian people should face honestly, sincerely and constructively the causes of the persistence of segregation: discover the extent to which both the majority and the minority groups wish to go in breaking down segregation; and point the way in which churches can begin to take effective steps to remedy present conditions."

Brotherhood on the foreign field was



Dr. Roy G. Ross (left) and Dean Emeritus Luther A. Weigle (right) express appreciation to President J. Gordon Howard for the honorary degrees conferred by Otterbein College.

Christian education." To help provide them with an understanding of the Bible and its background, Bible study courses will be offered in leadership education classes' throughout the country next fall.

Fifty thousand churches have discovered the value of motion pictures in imparting biblical teachings and are using them regularly. WILLIAM L. ROGERS, executive secretary of the Religious Film Association, reported. The association, official interdenominational agency, was celebrating its tenth anniversary during the week, happy with figures showing that ten times as many churches use films as part of their educational program as did a decade ago.

The Bible message in missions took the spotlight at the Friday dinner, with the launching of the fiftieth anniversary celebration of the Missionary Education Movement, now the Joint Commission on Missionary Education. DR. ARTHUR H. LIMOUZE, director of the year-long con-

described by DR. HAROLD E. FEY, managing editor of *The Christian Century*, who told delegates of his recent two-months' visit to the Far East. In Korea American G.I.'s already are helping native Christians rebuild simple chapels and churches.

"New churches are springing up everywhere organized by refugees," said Dr. Fey. "Every martyr makes ten new Christians. I do not know what the future of Korea is, but I know you cannot leave Christianity out of it. Korean Christianity will in the providence of God become the rock on which atheistic communism breaks."

Other subjects up for discussion included church and state issues, vacation church schools (with a record-breaking enrollment in 1951 of more than 6,000,000), democracy and human rights, Christian colleges, religion and family life, and interfaith marriages. Speaking to pastors, for whom counseling husbands and wives

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of different faiths is a fast-growing problem, REV. WILLIAM H. VASTINE, executive director of intergroup education for the National Council, urged: "We must point out that inherent in the faith of a Catholic, Protestant and Jew are spiritual qualities upon which each may draw to inspire great living."

At the closing session of the Division Assembly Dr. Ross took his formal leave as executive secretary to devote his full time to the position of Associate General Secretary of the National Council of Churches, with this prediction: "I feel sure that future historians will commend the efforts of the last twenty-five years toward raising of standards in religious education and the attempt to make the educational program an integral part of the church's program. However, I fear they may indict us for our failure to challenge the church with an educational program adequate in both scope and daring to meet the demands of the crucial era in which we live."

DR. ARLO AYRES BROWN, former president of Drew University, was named adviser to the executive staff of the Division, pending the appointment of a new executive secretary. He was for years chairman of the International Council of Religious Education.

Next year's annual conference of the Division will be held in Cincinnati, Ohio.

Dr. Paisley Supervises D. R. E. Education

PHILADELPHIA, Pa.—In January the REV. EDWARD B. PAISLEY became Secretary for Graduate Christian Education in the Presbyterian Church in the U. S. A. As representative of the Board of Christian Education he will work with the denomination's schools for the training of directors of religious education. His portfolio is sufficiently broad to include any phase of the problem of securing for the Church an adequately trained professional leadership in the field of Christian education. This is a newly created post.

Dr. Paisley has been since July 1943

secretary of the Division of Education in Home, Church and Community of the Presbyterian Church in the U. S. A.

National Council Staff Appointments

CHICAGO, Ill.—The REV. IVAN M. GOULD, formerly General Secretary of the Pennsylvania State Council of Religious Education, has been appointed to the Commission on Christian Higher Education as an associate to DR. RAYMOND MC-LAIN. This appointment has been made on a temporary basis. Mr. Gould has been ill for a year and a half but has been preaching during recent months. It is hoped that he has now gained sufficient strength to be able to give his usual very effective service. Mr. Gould was for some years Director of Youth Work for the former International Council of Religious Education.

MISS HELEN KINDT, Office and Personnel Manager for the Midwest Office of the National Council of Churches, left in March for New York to become Director of Personnel for the entire National Council. Miss Kindt has served the former International Council of Religious Education and the Division of Christian Education for more than twenty years in various capacities.

The REV. ERNEST LEFEVER, former research assistant at Yale Divinity School, has been elected associate executive director of the Department of International Justice and Goodwill of the National Council of Churches. A Church of the Brethren minister, Mr. Lefever was field secretary of the World's Alliance of Y. M. C. A.'s from 1945-48, supervising welfare work among German prisoners of war in Europe.

MR. WINFRED P. BUCKWALTER, JR. of New York City, public relations and fund raising consultant, has been appointed to a newly created position. He will assist in the financial planning of the cooperating state and city councils which operate with full-time, paid staffs. Mr. Buckwalter is a graduate in religious education from Boston University and for sixteen years directed religious education programs of various churches. Since 1947 he has been with Tamblin & Brown, Inc.

Death of Miss Evelyn Tyndall

NEW YORK, N. Y.—MISS EVELYN TYNDALL, director of leadership training for the Protestant Council of the City of New York, died on Saturday, February 16, after a long illness. Miss Tyndall was on the original staff of the Metropolitan Federation of Daily Vacation Bible Schools. From 1923 to 1938 she was di-

rector of children's work for the Greater New York Federation of Churches and since that time has been director of leadership training. She has been a member of the Leadership Education Section of the Division of Christian Education, National Council of Churches, since 1940.

Protestant Youth of Latin America Hold Ecumenical Meeting

CHICAGO, Ill.—Latin America's most significant meeting of Protestant youth was held in Buenos Aires, Argentina, last December 9-20. It was the third congress of the Union of Latin American Evangelical Youth (ULAJE), held once every five years.

Main emphases of the congress were ecumenicity and evangelism. The theme was taken from John's Gospel, "That they all may be one . . . that the world may believe."

Youth movements of Uruguay, Puerto Rico, Cuba, Bolivia and Colombia presented papers on the congress theme, on ecumenicity—the imperative of the moment, the contribution of youth to the cause of united Christianity, Christian vocation and evangelization, the evangelical youth movement in the work of evangelization.

Addresses to the congress were made in public meetings, fairly well attended by Buenos Aires church members. Speakers included Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Senora Stella P. da Oliveira of Brazil, retiring president of ULAJE; Julio Barreiro, journalist from Uruguay; Horatio González, Christian pastor in Chile.

Work groups considered practical aspects of the congress theme: literacy work, rural work, Christian use of leisure time, and special activities of evangelical youth.

Attending the congress were 79 official delegates and 38 fraternal delegates, counselors and advisers from 14 countries and 14 denominations.

In business sessions the assembly made plans for its next congress, to be held in 1956, probably in Colombia. It planned for representation at the World Conference of Christian Youth, to be held in India next December.


Elected president was Waldo Cesar of Brazil, secretary of the youth department of the Brazilian confederation of churches. New general secretary is Nestor Martinez Gordillo of Argentina.

Fraternal delegate from North America was Jameson Jones, president of the National Conference of Methodist Youth who represented the United Christian Youth Movement. Miss Wilmina Rowland and William Keys, both of New York, represented the World Council of Christian Education and the World Council of Churches youth departments.

New Secretary for REA

PITTSBURGH, Pa.—The REV. HERMAN E. WORNOM has been elected General Secretary of the Religious Education Association and began his work around the 15th of March. He succeeds the late PROF. HARRISON S. ELLIOTT in this position.

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tion. Mr. Wornom has served as Executive Secretary of the Department of Christian Education of the Protestant Council of the City of New York since 1946. Four years previous to this he had been Professor of Religious Education and Director of Field Work at the Pacific School of Religion.

Mr. Wornom has been active in both the International Council of Religious Education and the Religious Education Association for many years. In his new position one of his primary concerns will be to guide the chapters of the REA in using their influence to increase community support for more adequate training of children in religion.

New Editor for Free Methodists

WINONA LAKE, Ind.—DR. HAROLD C. MASON has been named editor for the new graded Sunday school curriculum of the Light and Life Press of the Free Methodist Church. Leaflets and manuals for pupils, as well as teachers' guides are planned for beginner through junior high age groups. Dr. Mason has been head of the religious education department, John Wesley Foundation at Asbury Theological Seminary, Wilmore, Kentucky.

Religious Television Workshop

DES MOINES, Iowa.—A Religious Television Workshop is to be held at Ames, Iowa, April 20-25, 1952. It is sponsored by the Iowa Inter-Church Council Committee on Radio and Television. Station WOIT-TV, the only station in the United States that is educationally owned and operated and is non-commercial, is making all of its facilities available to the Workshop.

The leadership includes, Mr. RUDY BRETZ, Television Consultant, CBS, and REV. CHARLES SCHMITZ of the Central Department of Broadcasting and Films of the National Council of Churches. Those eligible to attend include professional church and educational leaders and responsible lay people. The program will include experiences in writing script, production techniques, speech for radio and television, evaluation of programs, and discussion of possibilities in local Television.

Those interested may get further information from DR. C. O. STROHL, 615 10th St., Des Moines, Iowa.

For Vacation School Leaders

THERE ARE STILL some copies available of the special issue on Vacation Church Schools published in January 1951. Much of the material in this issue is of permanent value, particularly with those concerned with training leaders, teaching methods, and publicity. Special price, 15c each; 10 for \$1.00. Order from the *International Journal of Religious Education*, 79 E. Adams, Chicago 4, Illinois.

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Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

The African Queen (UA) Humphrey Bogart, Katharine Hepburn. *Comedy*. Compelled to join forces as the only Brits left in German East African jungle when World War I breaks out, homely, straitlaced spinster missionary and disreputable master of rickety steam-driven flatboat join forces for tremendous dash down rapids-strewn river to lake in fantastic scheme to sink armed German craft barring British invasion route. Enroute, a most un-Hollywood love story develops. . . An absurd combination of middle-aged romance and improbable adventure, film is skillfully played as *intelligent, preposterous caricature*. Actual African locale, technicolored, makes for unique, exciting pictorial quality. Entirely implausible, entirely fun. **M,Y**

Bonnie Prince Charlie (British; Korda) Margaret Leighton, David Niven. *Drama* photographed against technicolored Scottish scenery retells story of Scottish clans' abortive uprising on behalf of the Young Pretender's efforts to restore Stuart dynasty to British throne, resulting defeat, flight through the Highlands. . . Romantic treatment made memorable by *beautiful scenery* (film was photographed against technicolored Scottish countryside), brilliant color, haunting musical background. **M,Y**

Close to My Heart (War.) Fay Bainter, Ray Milland, Gene Tierney. *Drama*. Young husband lets tracing paternity of founding he and his wife are in process of adopting become an obsession—until an upsetting experience tips the scales in favor of environment over heredity. . . . A *perceptive*, sometimes tedious delving into emotional problems of couples who love and want children, yet are beset by fears when they finally are faced with chance to take an abandoned child into their home. **M,Y**

Elopement (Fox) Charles Bickford, Anne Francis, William Lundigan, Clifton Webb. *Comedy*. Respective sets of parents of eloping couple join their hostile forces in pursuit, end up abetting the romance when it shows signs of cooling off. . . . Often witty dialogue and situations in a *comic strip sort of tale* featuring "types" rather than personalities. **M,Y,C**

***The Harlem Globetrotters** (Col.) Thomas Gomez, members of the "Globetrotters" basketball team. *Drama*. Incidental to amazingly nimble professional Negro team in action is a story about one rookie player, recruit from the scholastic field, who learns only after bitter experience to submit his own ambitions to team interests. . . . *Unpretentious* story points its moral, refrains from interfering with main business at hand—to picture *brilliant basketball action* by a group of athletes

who know how to provide it, and to lighten it by rhythmic clowning on the side. **M,Y,C**

The Lady from Texas (Univ.) Howard Duff, Mona Freeman, Josephine Hull. *Drama*, in technicolor, about a wandering cowboy who is persuaded by hired girl to enroll in her philanthropic plan to keep elderly, eccentric woman rancher from being declared insane and deprived of her property by local schemers. . . . Unpretentious but complicated story in western setting offers *passable* entertainment, lacks originality or skill in plot and performance. **M,Y**

The Light Touch (MGM) Pier Angeli, Stewart Grainger, George Sanders. *Melodrama*. Love conquers evil as crook who marries naive art student to further plot to steal famed ecclesiastical painting finally turns on his associates and rivals in crime. . . . Interesting setting—Tunisia and Sicily—in a *flippant* look at crime and criminals. **M**

†Mr. Lord Says No (British; Box Productions) Kathleen Harrison, Stanley Holloway, Naunton Wayne. *Comedy*. Six weeks before 1951 Festival of British is scheduled to open, officials discover error in blueprints which means that the shop and living quarters of Mr. Lord and family must come down to clear the site. But the Lords stand fast on the Englishman's right to his castle, and prepare to withstand siege. . . . *Low pressure humor* in satire on bureaucracy, spiritualism, British shibboleths, human nature in general. **M,Y**

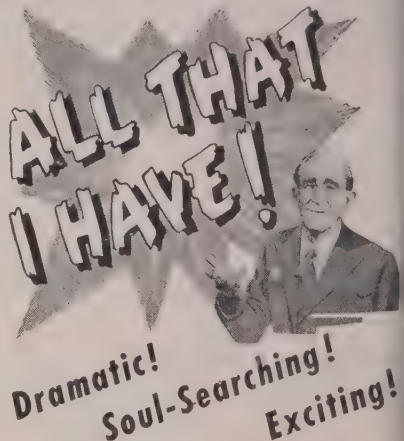
Pandora and the Flying Dutchman (British; dist. by MGM) Ava Gardner, James Mason, Nigel Patrick. *Drama* photographed in technicolor in scenic Spanish seaside town combines the Pandora and Flying Dutchman legends, resurrects the principals in tale that is part symbolism, part present-day romance. . . . A "fancy" tale, polished and poetic, *visually beautiful but somehow unmoving*. A fantastic combination of sophistication and brooding tragedy, with philosophic overtones which the principles seem hardly able to handle, will probably be only confusing to most audiences. **M**

Quo Vadis (MGM) Finlay Currie, Leo Genn, Deborah Kerr, Robert Taylor, Peter Ustinov. *Melodrama*. The Sienkiewicz novel based on Roman Catholic traditions of the planting of Christianity in Rome by St. Peter, made in Italy on costliest scale ever attempted (32,000 costumes, 63 lions, 450 horses, uncountable thousands of extras, sets and properties). . . . The basic story of Christianity triumphing over degenerate Rome by virtue of its adherents' faith, unflinching courage and renunciation of violence is featured by theatrical performances and plethora of triumphal parades, court debaucheries, the burning of the city, tortures, brutality, sex. An *awesome spectacle, a technicolored colossus*. **M,Y**

Scandal Sheet (Col.) Broderick Crawford, John Derek, Donna Reed. *Melodrama*. Ruthless editor's exploitation of human misery and misfortune to get sensational copy for his newspaper is the weapon which in the end turns on him and guarantees his own punishment. . . . Expert film story-telling technique makes for an *absorbing plot*, but developments

are so neatly anticipated that *conviction is lacking*. **M**

The Whistle at Eaton Falls (Col.) Lloyd Bridges, Carleton Carpenter, Dorothy Gish. *Drama*. Shot in New England town, with local citizens as many of the actors and as extras, semi-documentary film relates tensions that arise when union president is suddenly made president of the factory on owner's death, finds that to keep business going he must resort to methods which seem to be betraying his former union principles. . . . "Real life" devices make for interest and authenticity. But in trying to be all things to all sides, film makes no situation or principle clear. And it is finally *weakened by resorting to fortuitous accident* rather than reasoned conclusion to produce a happy ending. **M,Y,C**



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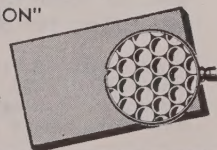
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Records for Children

A COMMITTEE of the Children's Work Associated Section, Division of Christian Education, has prepared a list of recommended records for children's groups. This list is not an official document of the National Council, as it has not been reviewed by its Commission. It does, however, represent recommendations from the above committee. The list is available in mimeographed form for 25c from the Division of Christian Education, 79 E. Adams St., Chicago 3, Illinois.

A selection from this listing is given below. Only titles are given, with one source. In many cases there are other recordings of the same musical selection which are of equal merit. Prices are not given because they frequently change. These are all records available in 78 rpm and should be available from local record houses.

The code letters used are: V—Victor; C—Columbia; FPC—Follett Publishing Co.; CU—Cornell University, Ithaca, New York; D—Decca.

Music for Appreciation and Enjoyment

Bach, *Jesu, Joy of Man's Desiring* V 14973
Bach, Gounod, *Ave Maria*. V 8032
Bach, *Organ Music*.

V Album M/DM 1048
Beethoven, *Moonlight Sonata*. V 16250
Brahms, *The Sandman*. C Album J-17
Debussy, *Clair de Lune*. V 1812
Dvorak, *Humoresque*. V 15217
Franck, *Panis Angelicus*. (O Lord Most Holy). V 6708
Jocelyn (Godard), *Berceuse*. (Angels Guard Thee). V 8032
Grainger-Kreisler, *Londonderry Air*. V 2164
Handel, *Largo from "Xerxes."* V 11887-B
Humperdinck, *Children's Prayer from "Hansel and Gretel"*. V 22176
Lullabies. (Kinder Lieder Songs) C Album J-17
Malotte, *The Lord's Prayer*. V 1736
Massenet, *Meditation from "Thais"*. V 11887-A
Melodies for Children V. 20174
Traditional, *Rockabye Baby*; Barnby, *Sweet and Low*; Brahms, *Lullaby*; Adeste Fideles; The First Nowell; Gounod, *Nazareth*.
Mendelssohn, *If With All Your Hearts, from "Elijah"*. V 12609
O, *Rest in the Lord*. V 6555
Sibelius, *Finlandia*. C 11178 D
Schubert, *Ave Maria*. V 11 9836A
Schumann, *Traumerei*. C 11982

Nature Themes in Music

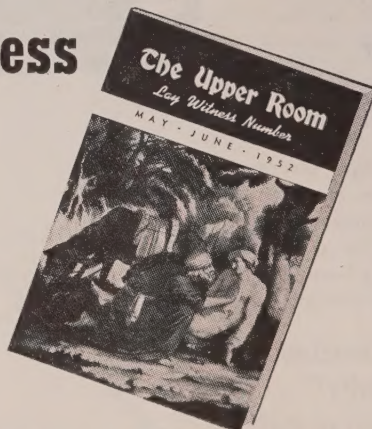
American Bird Songs. (Actual recording of bird songs. Laboratory of Ornithology, Cornell University.) CU
Animals and Butterflies C Album J-8
Funny Bunny; Musical Mix-up; Come, Little Chipmunk! The Lambkin; A Wish.
Chopin, *Raindrop*. (Prelude in D Flat) V 6847
Debussy-Salzedo, *The Snow is Dancing*. V Album M-639
Delius, *On Hearing the First Cuckoo in Spring*. V 4496
Handel, *Water Music*. V 4220
Haydn, *The Heavens Are Telling (from "The Creation")*. V 11960
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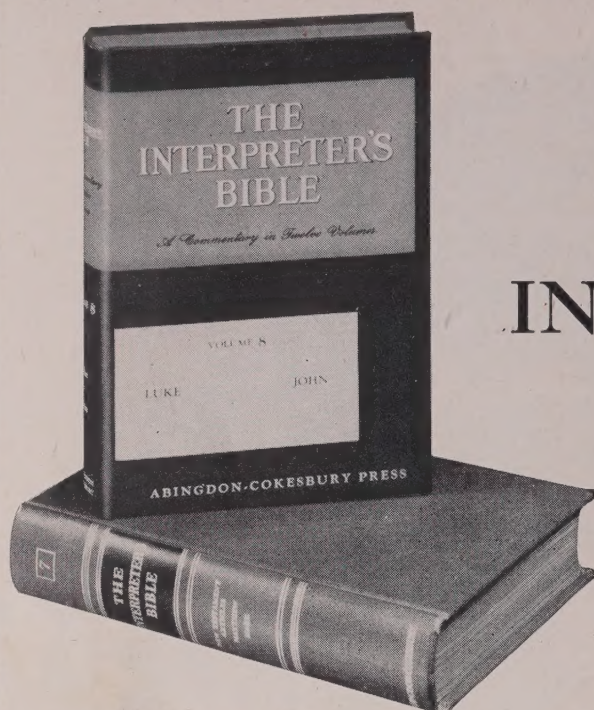
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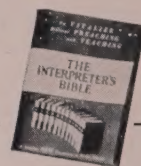
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